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WHAT JESUS SAYS

AN ARRANGEMENT

OF THE

WORDS OF OUR SAVIOR

—UNDER—

APPROPRIATE HEADINGS

With a Practical Index.

BY

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UNTO

"ALL, THAT IN EVERY PLACE

CALL UPON THE NAME

Of Jesus Christ our Lord,"

THE WORK OF THE FOLLOWING

PAGES IS HUMBLY

DEDICATED.

"It is written that man shall not live by bread alone, but by every word of God."—*Luke* iv. 4.

"The words that I speak unto you, they are spirit and they are life."—*John* vi. 63.

"If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."—*John* viii. 31.

"Heaven and earth shall pass away, but my words shall not pass away."—*Mark* xiii. 31.

"Blessed are they that hear the word of God and keep it."—*Luke* xi. 28.

INTRODUCTORY.

Jesus spake as one having authority; he spake as never man spake. His words are spirit and they are life.

What he says, then, upon the various subjects that engage the mind will be most profitable to all who are striving to know and to follow him.

To show what he teaches is the object of this volume. It has been simply a growth of compilations springing from the demand which the Christian and teacher must feel in order to know and to communicate the truth as it is in Christ.

The difficulties, doubts, trials, cares, sickness and sorrows prevalent everywhere, have been the experiences which have influenced the gradual arrangement of these topics, and this final offering to a more extended usefulness.

The arrangement is simple. The utterances of the Savior have been classified, that those pertaining to any particular theme may be readily found and seen together.

So far as they can be ascertained, the persons to whom these utterances were made, and the places where they were spoken, have been cited underneath each extract—a feature which cannot fail to secure much valuable instruction. Where omissions of such notice occur the reference is to the next preceding extract.

It is believed that all recorded words of the Savior are given, with the omission only of some simple connectives.

The aim has not been to give prominence to the incidents which occasioned the remarks, but only to clearly set forth the words which the Master spoke, on each occasion of which we have the record. In some few instances, therefore, the idea may seem vaguely expressed, but these instances are few.

Where two or more of the Evangelists have furnished the same record, with only some mere verbal differences, the matter is not repeated.

Much labor has been bestowed to render the index so full, and the cross references so abundant, that together they will guide the inquirer to the passage most nearly related to whatever subject he has in mind. If it is thought that some of the references illy apply to topics under which they are quoted, it should be remembered that no two compilers would probably arrange indexes precisely alike, especially on matters of sentiment.

Many can be really familiar with but comparatively a small portion of the Word, and the aim of this work is to place in convenient form the most precious of all teaching, and this with the hope that the interest attending its use may create a desire for further "searching the scriptures to see if these things be so." It is sent forth with the prayer that it may aid many to say with gratitude, "Thy word is a lamp unto my feet, and a light unto my path."

FRANK RUSSELL.

42 BIBLE HOUSE, N. Y.

WHAT JESUS SAYS.

1. ACCEPTANCE.

(*Approval.*)

Sure, if one comes to Christ.

Him that cometh to me, I will in no wise cast out.—John vi. 37.

(To the multitude,—Capernaum.)

With God, is through Christ.

If any man serve me, him will my Father honor.—John xii. 26.

(To certain Greeks,—Jerusalem.)

See FELLOWSHIP, 96.

2. ACCESS.

(*Admittance.—Approach.*)

Of the Christian to God.

If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.—John xiv. 23.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.—John xv. 15.

(To the disciples,—Jerusalem.)

See FELLOWSHIP, 96.

3. ACCOUNTABILITY.

Of every Christian.

The kingdom of heaven is likened unto a certain king who would take account of his servants.—Matt. xviii. 23.

(To the disciples,—Capernaum.)

Give an account of thy stewardship.—Luke xvi. 2.

(To the disciples,—Perea.)

Then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.—Luke xix. 15.

(To Zaccheus,—Jericho.)

For the use of earthly talents.

Thou wicked and slothful servant! thou knewest that I reap where I sowed not, and gather where I have not strewed. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.—Matt. xxv. 26.

(To the disciples,—Mount of Olives.)

See JUDGMENT, 136; RESPONSIBILITY, 75.

4. ADOPTION.

Call no man your father upon the earth; for one is your Father, who is in heaven.—Matt. xxiii. 9.

(To the multitude,—Jerusalem.)

Love your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great; and ye shall be the children of the Highest.—Luke vi. 35.

(Sermon on the Mount,—near Capernaum.)

Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto

my Father, and your Father; and to my God and your God.—John xx. 17.

(To Mary,—near the Sepulchre.)

Your Father knoweth what things ye have need of, before ye ask him.—Matt. vi. 18.

That ye may be the children of your Father who is in heaven.—Matt. v. 45.

Be ye therefore perfect, even as your Father in heaven is perfect.—Matt. v. 48.

When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly.—Matt. vi. 6.

After this manner, therefore, pray ye, Our Father who art in heaven.—Matt. vi. 9.

(Sermon on the Mount,—near Capernaum.)

See JUSTIFICATION, 138; REGENERATION, 209; GOD, HIS LOVE, 166; FAMILY OF GOD, 93; PRODIGAL SON, 186.

5. ADULTERY.

(*Fornication.—Sensuality.—Unchastity.—Uncleanness.*)

To be closely judged.

I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.—Matt. v. 28.

I say unto you that whosoever shall put away his wife saving for the cause of fornication causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.—Matt. v. 32.

(Sermon on the Mount,—near Capernaum.)

See DIVORCE, 71.

6. AFFLICTION.

(*Adversity.—Calamity.—Distress.—Grief.—Misfortune.—Misery.—Wretchedness.*)

Jesus is a relief.

Come unto me all ye that labor and are heavy laden and I will give you rest.—Matt. xi. 28.

(To the multitude,—Capernaum.)

Submission.

Thy will be done on earth as it is in heaven.—Matt vi. 10.

(Sermon on the Mount,—near Capernaum.)

Trust.

Let not your heart be troubled; ye believe in God, believe also in me.—John xiv. 1.

(To the disciples,—Jerusalem.)

God's preparation.

Every one shall be salted with fire, and every sacrifice shall be salted with salt.—Mark ix. 49.

(To the disciples,—Capernaum.)

A purifying process.

Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it that it may bring forth more fruit.—John xv. 2.

Ye now, therefore, have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.—John xvi. 22.

Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.—John xvi. 20.

Jesus is a sure comfort.

I will not leave you comfortless, I will come unto you. —John xiv. 18.

Peace I leave with you, my peace I give unto you; let not your heart be troubled, neither let it be afraid.—John xiv. 27.

(To the disciples,—Jerusalem.)

Hope in.

Blessed are they that mourn, for they shall be comforted. —Matt. v. 3.

Blessed are ye that hunger now, for ye shall be filled; blessed are ye that weep now, for ye shall laugh.—Luke vi. 21.

(Sermon on the Mount,—near Capernaum.)

In the world ye shall have tribulation, but be of good cheer; I have overcome the world.—John xvi. 33.

(To the disciples,—Jerusalem.)

There shall not a hair of your head perish; in your patience possess ye your souls.—Luke xxi. 18.

(To the multitude,—Jerusalem.)

God's purposes in, may be apart from the sufferer.

This sickness is not unto death, but for the glory of God.—John xi. 4.

(To the disciples,—Bethany.)

Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him.—John ix. 3.

(To the disciples,—Jerusalem)

See SICKNESS, 220; SORROW, 222.

7. AGONY.

(*Anguish.—Pangs.*)

Of Christ in the garden.

Sit ye here while I go and pray yonder. * * * My soul is exceeding sorrowful even unto death; tarry ye here and watch with me. O, my Father, if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt. * * * O, my Father, if this cup may not pass away from me except I drink it, thy will be done.—Matt. xxvi. 36–42.

(Alone, in the garden.)

On the Cross.

My God! My God! why hast thou forsaken me?—Matt. xxvii. 46.

8. ANGELS.

Dwell in heaven.

Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.—John i. 51.

(To Nathaniel,—at the Jordan.)

Above earthly relations.

Ye do err, not knowing the scriptures, neither the power of God; for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. —Matt. xxii. 29.

(To the Sadducees,—Jerusalem.)

Ready in hosts to work with Christ.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of

angels? But how then shall the scriptures be fulfilled that thus it must be?—Matt. xxvi. 53.

(To Peter,—in the garden.)

Christ employs.

The harvest is the end of the world, and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity, and shall cast them into a furnace of fire. —Matt. xiii. 39.

(To the disciples,—near Capernaum.)

Rejoice over earthly good.

I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth.—Luke xv. 10.

(To the multitude,—Perea.)

Of the children.

Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father who is in heaven.—Matt. xviii. 10.

With Christ at his coming.

Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his glory, and in his Father's and of the holy angels.— Luke ix. 26.

(To the disciples,—Cæsarea Philippi.)

Their work at the end of the world.

So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just, and

shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.—Matt. xiii. 49.

(To the disciples,—near Capernaum.)

9. ANGER.

(*Grudge.—Rage.—Resentment.*)

Cannot be in a worshiper's heart.

I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, thou fool, shall be in danger of hell fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—Matt. v. 22.

See WRATH, 260.

(Sermon on the Mount,—near Capernaum.)

10. APOSTLES.

To be highly exalted.

Verily, I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.—Matt. xix. 28.

(To the disciples,—Perea.)

11. APPEARANCE.

To Mary, after the Resurrection.

Woman, why weepest thou? * * * Mary! * * * Touch me not! for I am not yet ascended to my Father;

but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.—John xx. 15, 16, 17.

(To Mary,—in the garden.)

To the disciples.

Peace be unto you; as my Father hath sent me, so send I you. Receive ye the Holy Spirit. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.—John xx. 21.

(To the disciples,—Jerusalem.)

12. ARGUMENT.

(*Controversy.—Reasoning.*)

Easily settled.

Suffer it to be so now, for thus it becometh us to fulfill all righteousness.—Matt. iii. 15.

(To John the Baptist,—at the Jordan.)

13. ASCENSION.

Referred to.

Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.—John xx. 17.

(To Mary,—near the Sepulchre.)

I go my way to him that sent me.—John xvi. 5.

(To the disciples,—Jerusalem.)

Foretold.

In my Father's house are many mansions. * * I go to prepare a place for you.—John xiv. 2.

(To the disciples,—Jerusalem.)

Yet a little while am I with you, and then I go unto him that sent me.—John vii. 33.

(To the multitude,—Jerusalem.)

Referred to.

What, and if ye shall see the Son of man ascend up where he was before? John vi. 62.

(To the multitude,—Capernaum.)

14. ASHAMED.

Of Christ is fearful.

Whosoever, therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.—Matt. viii. 35.

(To the disciples,—Cæsarea Philippi.)

15. ASSOCIATION.

(*Company.—Society.*)

Should witness our devotion to Christ.

Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven.—Matt. v. 16.

(Sermon on the Mount,—near Capernaum.)

16. ATONEMENT.

(*Expiation.—Reconciliation.*)

Was vicarious.

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the

world to condemn the world, but that the world through him might be saved.—John iii. 16.

(To Nicodemus,—Jerusalem.)

17. AVARICE.

(*Covetousness.—Cupidity.—Greed.*)

Warning against.

The ground of a certain rich man brought forth plentifully, and he thought within himself saying: What shall I do? because I have no room where to bestow my fruits. And he said, this will I do; I will pull down my barns and build greater; and there will I bestow all my fruits, and my goods. And I will say to my soul; soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him; thou fool, this night thy soul shall be required of thee; then whose shall these things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.—Luke xii. 16.

(To the multitude,—Galilee.)

Forbidden.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also.—Matt. vi. 19.

(Sermon on the Mount,—near Capernaum.)

See COVETOUSNESS, 54.

18. BACKSLIDING.

(*Apostasy.*)

Fearful.

If a man abide not in me he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned.—John xv. 6.

(To the disciples,—Jerusalem.)

No man having put his hand to the plough, and looking back, is fit for the kingdom of God.—Luke ix. 62.

(To a scribe,—Galilee.)

The Savior's estimate.

Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out and to be trodden under foot of men.—Matt. v. 13.

(Sermon on the Mount,—near Capernaum.)

Easy for some.

He that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he no root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended.—Matt. xiii. 20.

(To the multitude,—Capernaum.)

Fearful.

Whosoever, therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels.—Mark viii 38.

(To the disciples,—Cæsarea Philippi.)

Admonition.

Remember Lot's wife.—Luke xvii. 32.

(To the Pharisees,—Perea.)

Denying Christ.

Whosoever shall deny me before men, him will I also deny before my Father who is in heaven.—Matt. x. 33.

(To the disciples,—Galilee.)

Warning.

The last state of that man is worse than the first.—Matt. xii. 45.

(To the Scribes and Pharisees,—Galilee.)

Sin, the cause of.

Because iniquity shall abound the love of many shall wax cold.—Matt. xxiv. 12.

(To the disciples,—Mount of Olives.)

19. BAPTISM.

Commanded.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. xxviii. 19.

(To the disciples,—a mountain in Galilee.)

Believers should receive it.

He that believeth and is baptized shall be saved.—Mark xvi. 16.

(To the disciples,—Jerusalem.)

Essential.

Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.—John iii. 5.

(To Nicodemus,—Jerusalem.)

Of Jesus.

Suffer it to be so now; for thus it becometh us to fulfill all righteousness.—Matt. iii. 15.

(To John,—at the Jordan.)

Of Suffering.

I have a baptism to be baptized with, and how am I straitened till it be accomplished!—Luke xii. 50.

(To the multitude,—Galilee.)

20. BELIEF.

(*Assurance.—Credit.—Persuasion.*)

In Christ is the only salvation.

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever believeth in me shall never die. Believest thou this?—John xi. 25.

(To Martha,—Bethany.)

In the gospel, commanded.

The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the gospel.—Mark i. 15.

(To the multitude,—Galilee.)

Essential, that Christ may act.

Fear not, believe only, and she shall be made whole.—Luke viii. 50.

(To the household of Jairus,—Capernaum.)

Said I not unto thee that if thou wouldest believe thou shouldest see the glory of God?—John xi. 40.

(To Martha,—Bethany.)

Believe ye that I am able to do this? * * According to your faith be it unto you.—Matt. ix. 28, 29.

(To two blind men,—Capernaum.)

Christ sought it above all things.

Dost thou believe on the Son of God? * * Thou hast both seen him and he it is that talketh with thee.—John ix. 35.

(To one born blind,—Jerusalem.)

In Christ, is the test of salvation.

I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins. John viii. 24.

(To Pharisees,—Jerusalem.)

Power of.

Go thy way, and as thou hast believed so be it done unto thee.—Matt. viii. 13.

(To the Centurion—Capernaum.)

Trust, in matters not seen.

Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed. —John xx. 29.

(To Thomas—Jerusalem.)

See FAITH, 85; TRUST, 85.

21. BELIEVERS.

Specially known, and only accepted before God.

When the king came in to see the guests, he saw there a man who had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants: bind him hand and foot, and cast him into outer darkness, there shall be weeping and

gnashing of teeth; for many are called but few are chosen. —Matt. xxii. 11.

(To Priests and Elders,—Jerusalem.)

See 39.

22. BENEVOLENCE.

(*Beneficence.—Benignity.—Goodwill.—Humanity.—Munificence.*)

Blessedness of.

It is more blessed to give than to receive.—Acts xx. 35.

(Time and place unknown.)

Essential to following Christ.

Why callest thou me good? There is none good but one, that is God: but if thou wilt enter into life, keep the commandments. Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness. Honor thy father and thy mother, and thou shalt love thy neighbor as thyself. * * If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me.—Matt. xix. 17.

(To a questioner,—Perea.)

Not to be estimated by the amount given.

Verily I say unto you that this poor widow hath cast more in than all they who have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.—Mark xii. 43.

(To the multitude,—Jerusalem.)

Should be readily shown.

Freely ye have received; freely give.—Matt. x. 8.

(To the twelve,—Galilee.)

See KINDNESS, 139; TENDERNESS, 236.

23. BETRAYAL.

Christ's, foreknowledge of.

Verily, I say unto you, that one of you shall betray me. * * He that dippeth the hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him, but woe unto that man by whom the Son of man is betrayed. It had been good for that man if he had not been born. (To Judas): Thou hast said.—Matt. xxvi. 21.

(To the disciples,—Jerusalem.)

The Son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again.—Matt. xvii. 22.

(To the disciples,—Galilee.)

Behold we go up to Jerusalem and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death.—Matt. xx. 18.

(To the Twelve,—Perea.)

Jesus saw glory in it.

Now is the Son of man glorified, and God is glorified in him. If God shall be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. —John xiii. 31.

(To the disciples,—Jerusalem.)

24. BIGOTRY.

(*Dogmatism.—Intolerance.*)

Reproved.

Ye know not what spirit ye are of.—Luke ix. 55.

(To James and John,—Samaria.)

Condemned.

Woe unto you, ye blind guides, who say, "whosoever shall swear by the temple it is nothing, but whosoever shall swear by the gold of the temple, he is a debtor." Ye fools, and blind. For whether is greater the gold, or the temple that sanctifieth the gold? And, "whosoever shall swear by the altar it is nothing; but whosoever shall swear by the gift that is upon the altar, he is guilty." Ye fools and blind. For whether is greater, the gift, or the altar that sanctifieth the gift? Whoso, therefore, shall swear by the altar, sweareth by it and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.—Matt. xxiii. 16.

(To the Scribes and Pharisees,—Jerusalem.)

25. BLASPHEMY.

(*Irreverence.*)

Forbidden.

I say unto you, swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your

communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil.—Matt. v. 34.

(Sermon on the Mount,—near Capernaum.)

Shows a corrupt heart.

Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.—Matt. xv. 19.

(To the Pharisees,—Capernaum.)

Against the Holy Spirit, not to be forgiven.

All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men.—Matt. xii. 31.

(To the Pharisees,—Galilee.)

See SWEARING, 230.

26. BLESSED.

(*Beatitudes.*)

Who are.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they who do hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my name's sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets who were before you.—Matt. v. 3.

(Sermon on the Mount,—near Capernaum.)

Blessed are they that hear the word of God and keep it. —Luke xi. 28.

(To a woman,—Galilee.)

More in giving than in receiving.

It is more blessed to give than to receive.—Acts xx. 35.

(Time and place unknown.)

27. BLINDNESS.

(*Darkness.*)

Spiritual.

Father, forgive them, for they know not what they do.— Luke xxiii. 34.

(On the cross.)

This is the condemnation, that light has come into the world, and men love darkness rather than light because their deeds were evil.—John iii. 19.

(To Nicodemus,—Jerusalem.)

I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.—John xiv. 16.

(To the disciples,—Jerusalem.)

Ye have not known him; but I know him; and if I

should say I know him not, I shall be a liar like unto you. —John viii. 55.

(To Jews,—Jerusalem.)

Ye neither know me nor my Father: if ye had known me, ye would have known my Father, also.—John viii. 19.

(To Jews,—Jerusalem.)

O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.—John xv. 25.

(Last prayer with the disciples,—Jerusalem.)

And these things will they do unto you, because they have not known the Father, nor me.—John xvi. 3.

(To the disciples,—Jerusalem.)

If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.—John xv. 22.

Let them alone; they be blind leaders of the blind; and if the blind lead the blind both shall fall into the ditch.—Matt. xv. 14.

(To dinner guests,—Capernaum.)

When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he who received seed by the wayside.—Matt. xiii. 19.

(To the multitude,—near Capernaum.)

If thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!—Matt. vi. 23.

(Sermon on the Mount,—near Capernaum.)

O ye hypocrites! ye can discern the face of the sky;

but can ye not discern the signs of the times?—Matt. xvi. 3.

(To Scribes and Pharisees,—near Magdala.)

If thou knewest the gift of God, and who it is that saith unto thee give me to drink, thou wouldest have asked of him, and he would have given thee living water.—John iv. 10.

(To the woman of Samaria.)

Ye both know me, and ye know whence I am; and I am not come of myself; but he that sent me is true, whom ye know not.—John vii. 28.

(To the multitude,—Jerusalem.)

If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hidden from thine eyes.—Luke xix. 42.

(To the multitude,—near Jerusalem.)

Ye do err, not knowing the Scriptures nor the power of God.—Matt. xxii. 29.

(To Sadducees,—Jerusalem.)

Ye blind guides, who strain at a gnat and swallow a camel.—Matt. xxiii. 24.

(To the Scribes and Pharisees,—Jerusalem.)

28. BODY.

(*Frame.*)

The bread represents.

Take, eat, this is my body. * * Drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins.—Matt. xxvi. 26.

(To the disciples,—Jerusalem.)

Worth far less than the soul.

Fear not them who kill the body, but are not able to kill the soul; but fear him who is able to destroy both soul and body in hell.—Matt. x. 28.

(To the Twelve,—in Galilee.)

29. BRAVERY.

(*Courage.*)

Of Christ, amid persecution.

Go ye and tell that fox (Herod) behold I cast out devils, and I do cures, to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day and to-morrow, and the day following, for it cannot be that a prophet perish out of Jerusalem.—Luke xiii. 32.

(To Pharisees,—Perea.)

See CALMNESS, 32.

30. BUSINESS.

(*Avocation.—Employment.—Occupation.*)

Christ aids in.

Launch out into the deep and let down your nets for a draught.—Luke v. 4.

(To Peter,—Capernaum.)

31. CALL.

To preach—Paul's.

Arise and go into the city, and it shall be told thee what thou must do.—Acts ix. 6.

(To Saul,—on the way to Damascus.)

Rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a wit-

ness both of these things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins and inheritance among them who are sanctified by faith that is in me.—Acts xxvi. 16.

From Christ is peremptory.

Follow me.—Matt. ix. 9.

(To Matthew,—Capernaum.)

Follow me, and I will make you fishers of men.—Matt. iv. 19.

(To Peter and Andrew,—Capernaum.)

32. CALMNESS.

(*Composure.—Serenity.*)

Christ, our example.

Sleep on now and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray me.—Matt. xxvi. 45.

(To the disciples,—Gethsemane.)

Are ye come out, as against a thief, with swords and staves to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.—Matt. xxvi. 55.

(To the mob,—Gethsemane.)

See BRAVERY, 29.

33. CARE.

(*Anxiety.—Attention.—Charge.—Concern.—Oversight.—Solicitude.*)

God's for us.

Your Father knoweth what things ye have need of before ye ask him.—Matt. vi. 8.

(Sermon on the Mount,—near Capernaum.)

If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith?—Matt. vi. 30.

Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? —Matt. vi. 26.

Are not two sparrows sold for a farthing? And not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered; fear ye not therefore, ye are of more value than many sparrows. Matt. x. 29.

(To the Twelve,—Galilee.)

Christ's care for his own.

Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and when thou art converted strengthen thy brethren.—Luke xxii. 31.

(To Peter,—Jerusalem.)

Settle it therefore, in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.—Luke xxi. 14.

(To the disciples,-- Mount of Olives.)

There shall not a hair of your head perish.—Luke xxi. 18.

In your patience possess ye your souls.—Luke xxi. 19.

God's care promised.

Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—Matt. vi. 33.

(Sermon on the Mount,—near Capernaum.)

Every one that hath forsaken houses, or brethren, or sisters, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life; but many that are first shall be last; and the last shall be first.—Matt. xix. 29.

(To the disciples,—Perea.)

Christ's, for the multitude.

I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way. How many loaves have ye?—Matt. xv. 32–34.

(To the disciples,—Decapolis.)

They need not depart; give ye them to eat. * * Bring them hither to me.—Matt. xiv. 16.

(To the disciples,—near Lake Galilee.)

Worldly, hinders grace.

He also that received seed among the thorns is he that heareth the word; and the care of this world and the deceitfulness of riches choke the word, and he becometh unfruitful.—Matt. xiii. 22.

(To the multitude,—near Capernaum.)

Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath

chosen that good part which shall not be taken away from her.—Luke x. 41.

(Bethany.)

See TENDERNESS, 236; WATCHFULNESS, 250.

34. CAREFULNESS.

In living to Christ.

Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire. And if thine eye offend thee pluck it out and cast it from thee; it is better for thee to enter into life with one eye, than having two eyes, to be cast into hell fire.—Matt. xviii. 8.

(To the disciples,—Capernaum.)

Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.—Matt. v. 19.

(Sermon on the Mount,—near Capernaum.)

Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be who go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.—Matt. vii. 13.

I say unto you that except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matt. v. 20.

In worship.

If thou bring thy gift to the altar, and there rememberest

that thy brother hath aught against thee, leave there thy gift, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—Matt. v. 23.

About lust.

I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart.—Matt. v. 28.

About riches.

Children, how hard is it for them that trust in riches to enter into the kingdom of God.—Mark x. 24.

(To the disciples,—Perea.)

Again, I say unto you it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.—Matt. xix. 24.

Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.—Luke xii. 15.

(To the multitude,—Galilee.)

Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give you; for him hath God the Father sealed.—John vi. 27.

(To the multitude,—Capernaum.)

About life.

He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.—Matt. x. 39.

(To the Twelve,—Galilee.)

35. CHARACTER.

To be guarded.

Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is henceforth good

for nothing but to be cast out and trodden under foot of men.—Matt. v. 13.

(Sermon on the Mount,—near Capernaum.)

I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matt. v. 20.

36. CHARITY.

(*Almsgiving.*)

To the poor, enjoined.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.—Luke xiv. 12.

(To a Pharisee who entertained him,—Perea.)

Give to him that asketh thee; and from him that would borrow of thee, turn not thou away.—Matt. v. 42.

(Sermon on the Mount,– near Capernaum.)

Must be quiet, and humble.

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father who is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you they have their reward. But when thou doest thine alms, let not thy left

hand know what thy right hand doeth, that thine alms may be in secret, and thy Father who seeth in secret, himself shall reward thee openly.—Matt. vi. 1.

See BENEVOLENCE, 22; GOODWILL, 139; LIBERALITY, 105; GIVING, 105.

37. CHILDREN.

(*Boys.—Girls.—Infants.*)

Are now members of Christ's kingdom.

Suffer little children, and forbid them not to come unto me; for of such is the Kingdom of God.—Matt. xix. 14.

(To the disciples,—Perea.)

Their praise accepted.

Yea, have ye never read, out of the mouths of babes and sucklings thou hast perfected praise?—Matt. xxi. 16.

(To Scribes and Pharisees,—Jerusalem.)

Christ's care for.

Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father who is in heaven.—Matt. xviii. 10.

(To the disciples,—Capernaum.)

Whoso receiveth one such little child in my name receiveth me. But whoso shall offend one of these little ones, who believe in me, it were better that a mill-stone were hanged about his neck and that he were drowned in the depth of the sea.—Matt. xviii. 5.

(To the disciples,—Capernaum.)

The Christian must be childlike.

Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom

of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.—Matt. xviii. 3.

38. CHRIST.

(*Jesus.—Lord.—Messiah.—Redeemer.—Savior.*)

View of, all important.

What think ye of Christ? Whose son is he? * * How then doth David in spirit call him Lord; saying the Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his son?—Matt. xxii. 42.

(To Pharisees,—Jerusalem.)

How say the Scribes, that Christ is the Son of God?—Matt. xii. 35.

Is the one needful thing.

Martha, Martha, thou art careful and troubled about many things: but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.—Luke x. 41.

(At Bethany.)

Is the only way of salvation.

Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

And a stranger will they not follow, for they know not the voice of strangers.—John x. 1.

(To the multitude,--Jerusalem.)

I am come a light into the world, that whosoever believeth on me should not abide in darkness.—John xii. 46.

I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; no man cometh unto the Father but by me.—John xiv. 6.

(To the disciples,—Jerusalem.)

Not to live in Christ is to be destroyed.

If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned.—John xv. 6.

Is one with God.

Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not myself; but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father and the Father in me; or else believe me for the very works' sake.—John xiv. 9.

(To Philip--Jerusalem.)

Many good works have I showed you from my Father; for which of these works do ye stone me? * * Is it not written in your law, "I said, Ye are gods"? If he called them gods unto whom the word of God came, and

the scripture cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, "Thou blasphemest," because I said, "I am the Son of God"? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that I am in the Father and the Father in me.—John x. 32, 34.

(To the Jews,—Jerusalem.)

I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father who gave them me is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.—John x. 25.

Ye neither know me nor my Father; if ye had known me, ye should have known my Father also.—John viii. 19.

My Father worketh hitherto, and I work. * * Verily, verily, I say unto you, the Son can do nothing of himself but what he seeth the Father do; for what things soever he doeth, these also, doeth the Son, likewise. For the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that

honoreth not the Son, honoreth not the Father who hath sent him.—John v. 17, 19.

As the Father hath life in himself, so hath he given to the Son to have life in himself. I can of mine own self do nothing; as I hear, I judge; and my judgment is just, because I seek not mine own will, but the will of the Father who hath sent me.—John v. 26, 30.

At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—John xiv. 20.

(To the disciples,—Jerusalem.)

Dost thou believe on the Son of God? * * Thou hast both seen him, and he it is that talketh with thee.—John ix. 35, 37.

Eternity of.

I have glorified thee on earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with the glory which I had with thee before the world was.—John xvii. 4, 5.

(Last prayer with the disciples,—Jerusalem.)

Verily, verily, I say unto you, before Abraham was, I am.—John viii. 58.

(To the Jews,—Jerusalem.)

Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.—John xvii. 24.

(Last prayer with the disciples,—Jerusalem.)

Ye are from beneath; I am from above; ye are of this world; I am not of this world.—John viii. 23.

(To Pharisees,—Jerusalem.)

What, and if ye shall see the Son of man ascend up where he was before?—John vi. 62.

(To the multitude,—Capernaum.)

Power of.

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.—John xvii. 2.

(Last prayer with the disciples,—Jerusalem.)

All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.—Matt. xi. 27.

(To the multitude,—Capernaum.)

All mine are thine, and thine are mine; and I am glorified in them.—John xvii. 10.

(Last prayer with the disciples,—Jerusalem.)

All power is given unto me in heaven and in earth.—Matt. xxviii. 18.

(To the apostles,—Galilee.)

Is a king.

My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.—John xviii. 36.

(To Pilate—Jerusalem).

I appoint unto you a kingdom, as my Father hath appointed unto me.—Luke xxii. 29.

(To the apostles,—Jerusalem.)

Verily, I say unto you, ye who have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.—Matt. xix. 28.

(To the disciples,—Perea.)

The Son of man shall send forth his angels, and they shall gather out of his kingdom all that offend and them who do iniquity.—Matt. xiii. 41.

(To the multitude,—Capernaum.)

Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—Matt. xxvi. 64.

(To the high priest,—Jerusalem.)

Verily, I say unto you, there be some standing here who shall not taste of death till they see the Son of man coming in his kingdom.

(To the disciples,—near Cæsarea Philippi.)

Above earthly ties.

Woman, what have I to do with thee? Mine hour is not yet come.—John ii. 4.

(To Mary,—Cana.)

God's great gift to the world.

Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he who cometh down from heaven and giveth light unto the world. * * I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. But I said unto you that ye have also seen me and believe not.—John vi. 32, 35.

(To the multitude,—Capernaum.)

Came voluntarily.

I came forth from the Father, and am come into the world; again I leave the world and go to my Father.—John xvi. 28.

(To the disciples,—Jerusalem.)

Is our Mediator.

I pray for them; I pray not for the world, but for them whom thou hast given me; for they are thine.

And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also who shall believe on me through their word.—John xvii. 9, 19.

(Last prayer with the disciples,—Jerusalem.)

I am the way, the truth, and the life; no man cometh unto the Father but by me.—John xiv. 6.

(To the disciples,—Jerusalem.)

Is the Messiah.

This day is this scripture fulfilled in your ears.—Luke iv. 21.

(To the synagogue-congregation,—Nazareth.)

I that speak unto thee am he.—John iv. 26.

(To the woman of Samaria.)

Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. And blessed is he, whosoever shall not be offended in me.—Matt. xi. 4.

(To messengers from John the Baptist,—Galilee.)

Had ye believed Moses, ye would have believed me; for he wrote of me.—John v. 46.

(To the Jews,—Jerusalem.)

O fools, and slow of heart to believe all that the prophets have spoken!—Luke xxiv. 25.

(To the two,—on the way to Emmaus.)

When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as my Father hath taught me, I speak these things.—John viii. 28.

(To the Jews,—Jerusalem.)

Now I tell you before it is come, that when it is come ye may believe that I am he.—John xiii. 19.

(To the disciples,—Jerusalem.)

If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man; but these things I say that ye might be saved. He was a burning and a shining light; and ye were willing for a season to rejoice in his light. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me. And the Father himself who hath sent me hath borne witness of me. Ye have neither heard his voice at any time nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—John v. 31.

(To the Jews,—Jerusalem.)

Is head of the Church.

Ye call me Master and Lord, and ye say well; for so I am.—John xiii. 13.

(To the disciples,—Jerusalem.)

But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren.—Matt. xxiii. 8.

I say unto you that in this place is one greater than the temple.—Matt. xii. 6.

(To Pharisees,—on the way to Galilee.)

Therefore, the Son of man is Lord also of the Sabbath. —Mark ii. 28.

(To Pharisees,—Capernaum.)

To know Christ is the foundation of the Church and of salvation.

Whom do men say that I am? * * Whom say ye that I am? * * Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. xvi. 13, 15, 17.

(To Peter and the disciples,—Cæsarea Philippi.)

Humility of.

Whether is greater, he that sitteth at meat or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth.—Luke xxii. 27.

(To the disciples,—Jerusalem.)

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.—Matt. xi. 29.

(To the multitude,—Capernaum.)

Present relations to this world.

A certain nobleman went into a far country to receive for himself a kingdom, and to return.—Luke xix. 12.

(To the disciples,—Jericho.)

Intimate relations to us.

Can the children of the bride-chamber mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast.—Matt. ix. 15.

(To followers of John the Baptist,—Capernaum.)

I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.—Luke xxii. 29.

(To the disciples,—Jerusalem.)

Identity with his followers.

Saul, Saul, why persecutest thou me? * * I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks. * * Arise, and go into the city, and it shall be told thee what thou must do.—Acts ix. 4.

(To Saul,—on the way to Damascus.)

Is inwardly revealed.

Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.—Matt. xvi. 17.

(To Peter,—Cæsarea Philippi.)

Is our sufficiency.

I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.—John viii. 12.

(To the multitude,—Jerusalem.)

Exaltation promised.

Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.—John i. 51.

(To Nathaniel,—at the Jordan.)

Earnestness.

I must work the works of him that sent me, while it is day; the night cometh when no man can work. As long as I am in the world, I am the light of the world.—John ix. 4.

(To the disciples,—Jerusalem.)

Example of love.

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.—John xiii. 34.

Calmness before Pilate.

Sayest thou this thing of thyself, or did others tell it thee of me?—John xviii. 34.

(To Pilate,—Jerusalem.)

Willing to be judged by his words and his work.

I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them who heard me what I have said unto them; behold they know what I said. * * If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?—John xviii. 20, 23.

(To the high priest,—Jerusalem.)

His death voluntary.

Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.—John x. 17.

(To the multitude,—Jerusalem.)

The bread that I will give is my flesh, which I will give for the life of the world.—John vi. 51.

(Capernaum.)

O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.—Matt. xxvi. 39.

(Gethsemane.)

See COMING, 52; REGENERATION, 209.

39. CHRISTIANS.

(*Believers.—Followers.—People of God.—Professors.—Redeemed.*)

Test of.

He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. * * If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings.—John xiv. 21, 23.

(To the disciples,—Jerusalem.)

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John xv. 8.

Description of.

Ye are the salt of the earth; but if the salt have lost its

savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid.—Matt. v. 13.

(Sermon on the Mount,—near Capernaum.)

Distinguished from the world.

I pray for them; I pray not for the world, but for them whom thou hast given me; for they are thine. * * I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. * * I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. * * O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.—John xvii. 9, 14–16, 25.

(Last prayer with the disciples,—Jerusalem.)

Near fellowship with Christ.

Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard from my Father I have made known unto you.—John xv. 14.

(To the disciples,—Jerusalem.)

As the Father hath loved me, so have I loved you; continue ye in my love; if ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. These things have

I spoken unto you, that my joy might remain in you, and that your joy might be full.—John xv. 9.

Behold my mother and my brethren; for whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother.—Matt. xii. 49.

(To the disciples,—Galilee.)

And the king shall answer and say unto them, "Verily, I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.—Matt. xxv. 40.

(To the disciples,—Mount of Olives.)

That they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them, that they may be one, even as we are one. * * And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them.—John xvii. 21, 26.

(Last prayer with the disciples,—Jerusalem.)

Yet a little while, and the world seeth me no more; but ye see me. Because I live, ye shall live also.

(To the disciples.)

Have the Spirit dwelling in them.

I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.—John xiv. 16.

The Comforter, who is the Holy Ghost, whom the Father will send in my name, shall teach you all things, and bring

all things to your remembrance, whatsoever I have said unto you.—John xiv. 26.

Their greatness is incomparable.

Verily, I say unto you, among them that are born of women, there hath not arisen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he.—Matt. xi. 11.

(To the multitude,—Capernaum.)

Shall progress.

Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.—Matt. xiii. 12

(To the disciples,—Lake Galilee.)

Are highly favored.

Verily, I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.—Matt. xiii. 17.

I am come a light into the world, that whosoever believeth on me should not abide in darkness.—John xii. 46.

(To the multitude,—Jerusalem.)

Cannot be fruitless.

Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. * * Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. * * Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.—John xv. 2, 8, 16.

Life a great undertaking.

Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, "This man began to build, and was not able to finish." Or what king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.—Luke xiv. 28.

(To the multitude,—Perea.)

Responsibility of.

A certain nobleman went into a far country, to receive for himself a kingdom and to return. And he called his ten servants, and delivered to them ten pounds, and said unto them, "Occupy till I come." But his citizens hated him, and sent a message after him, saying, "We will not have this man to reign over us." And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, "Lord, thy pound hath gained ten pounds." And he said unto him, "Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities." And the second came, saying, "Lord, thy pound hath gained five pounds." And he said like-

wise to him, "Be thou also over five cities." And another came, saying, "Lord, here is thy pound, which I have kept wrapped up in a napkin; for I feared thee, because thou art an austere man; thou takedst up that thou layedst not down, and reapest that thou didst not sow." And he said unto him, "Out of thine own mouth will I judge thee, thou wicked servant; thou knewest that I was an austere man, taking up that I laid not down and reaping that I did not sow. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own, with usury?" And he said unto them that stood by, "Take from him the pound, and give it unto him that hath ten pounds." (And they say unto him, "Lord, he hath ten pounds.") "For I say unto you, unto every one who hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies who would not that I should reign over them, bring hither and slay them before me."—Luke xix. 12.

(To the disciples.--Jericho.)

Great power guaranteed to.

Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.—John xiv. 12.

(To Philip,—Jerusalem.)

Wisdom and security.

Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock; and the rain descended, and the floods

came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.—Matt. vii. 24.

(Sermon on the Mount,—near Capernaum.)

Have ye understood all these things? Therefore every scribe who is instructed unto the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.—Matt. xiii. 52.

(To the multitude,—near Capernaum.)

Should be untroubled.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matt. xi. 28.

(To the multitude,—Capernaum.)

Let not your heart be troubled; ye believe in God, believe also in me.—John i. 14.

(To the disciples,—Jerusalem.)

The coming glory of.

Then shall the righteous shine forth as the sun in the kingdom of their Father.—Matt. xiii. 43.

(To the disciples,—near Capernaum.)

Neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection.—Luke xx. 36.

(To the Sadducees,—Jerusalem.)

Ye are they who have continued with me in my temptation, and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my

table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.—Luke xxii. 28.

(To the disciples.)

See BELIEVERS, 21; CHURCH, 42.

40. CHURCH.

Christ's presence vouchsafed.

Verily, I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven; for where two or three are gathered together in my name, there am I in the midst of them.—Matt. xviii. 19.

(To the disciples,—Capernaum.)

Foundation and power.

I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.—Matt. xvi. 18.

(To Peter and the disciples,—Cæsarea Philippi.)

How to manage difficulties.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him

be unto thee as an heathen man and a publican.—Matt. xviii. 15.

(To the disciples,—Capernaum.)

It acts for Christ.

Peace be unto you; as my Father hath sent me, even so send I you. * * Receive ye the Holy Spirit; whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.—John xx. 21.

(Jerusalem.)

See BELIEVERS, 21.—CHRISTIANS, 39.

41. CIRCUMSTANCES.

(*Emergency.—Incident.—Situation.*)

Liberty in conforming to.

Have ye not read what David did when he was a hungered, and they that were with him? How he entered into the house of God, and did eat the shew-bread, which it was not lawful for them to eat, neither for them who were with him, but only for the priests.—Matt. xii. 3.

(To the Pharisees,—on the way to Galilee.)

Suffer it to be so now, for thus it becometh us to fulfill all righteousness.—Matt. iii. 15.

(To John the Baptist,—at the Jordan.)

42. COMFORT.

(*Cheer.—Consolation.—Encouragement.*)

In mourning.

Blessed are they that mourn, for they shall be comforted. —Matt. v. 4.

(Sermon on the Mount,—near Capernaum.)

Promised.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you. I will not leave you comfortless; I will come unto you.—John xiv. 15.

(To the disciples,—Jerusalem.)

In the mystery of trial.

What I do thou knowest not now, but thou shalt know hereafter.—John xiii. 7.

(To Peter.)

See AFFLICTION, 6; TRIAL, 241.

43. COMING.

(*Second Coming.—Second Advent.*)

Taught at the trial.

Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—Matt. xxvi. 64.

(To the high priest,—Jerusalem.)

To be watched for.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching. Verily, I say unto you that he

shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch or in the third watch, and find them so, blessed are those servants.—Luke xii. 35.

(To the disciples,—Galilee.)

To be glorious.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. —Matt. xxv. 31.

(To the disciples,—Mount of Olives.)

The shame of those without Christ.

Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his glory, and in his Father's, and of the holy angels.—Luke ix. 26.

(Cæsarea Philippi.)

In his earthly kingdom.

Verily, I say unto you, there be some standing here who shall not taste of death till they see the Son of man come in his kingdom.—Matt. xvi. 28.

Verily, I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come.—Matt. x. 23.

(To the Twelve,—Galilee.)

Signs.

There shall be signs in the sun, and signs in the moon, and in the stars; and upon the earth distress of nations,

with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.—Luke xxi. 25.

(To the disciples,—Mount of Olives.)

The kingdom of God cometh not with observation; neither shall they say, "Lo here!" or "Lo there!" for behold, the kingdom of God is within you. * * The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, "See here," or "See there;" go not after them nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day; but first he must suffer many things, and be rejected of this generation.—Luke xvii. 20.

(Perea.)

See EARTH, END OF, 257; WORLD, END OF, 257.

44. COMMANDS.

(*Injunction.—Precept.*)

Of Christ.

Follow me.—John i. 43.

(To Philip,—at the Jordan.)

This is my commandment, that ye love one another, as I have loved you. * * Ye are my friends, if ye do

whatsoever I command you. * * These things I command you, that ye love one another.—John xv. 12, 14, 17.

(To the disciples,—Jerusalem.)

45. COMMANDMENTS.

The greatest.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matt. xxii. 37.

(To the Pharisees,—Jerusalem.)

Sanctions of Christ.

Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.—Matt. v. 19.

(Sermon on the Mount,—near Capernaum.)

The way of life.

If thou wilt enter into life, keep the commandments.—Matt. xix. 17.

(To a rich man,—Perea.)

46. COMPROMISE.

(*Agreement.—Bargain.—Compact.—Conciliation.—Contract.—Covenant.—Emergencies.—Firmness.*)

Must be none with wrong.

No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one

and despise the other. Ye cannot serve God and mammon.—Matt. vi. 24.

(Sermon on the Mount,—near Capernaum.)

The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.—Matt. vi. 22.

See CAREFULNESS, 34; DIFFICULTIES, 63.

47. CONCEIT.

(*Arrogance.—Egotism.—Self-Conceit.—Vanity.*)

To be discarded.

If I honor myself, my honor is nothing.—John viii. 54.

(To the Jews,—Jerusalem.)

See PRIDE, 184; SELFISHNESS, 216.

48. CONDUCT.

(*Behavior.—Demeanor.—Deportment.*)

Must show inward grace.

Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit.—Matt. xii. 33.

(To the Pharisees,—Galilee.)

49. CONFESSION.

(*Acknowledgment.—Owning.—Profession.*)

Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.—Matt x. 32.

(To the Twelve,—Galilee.)

He that taketh not his cross, and followeth after me, is not worthy of me.—Matt. x. 38.

See CROSS, 55; DENYING, 60; PROFESSION, 187.

50. CONSCIENTIOUSNESS.

(*Scrupulousness.*)

Commanded.

As ye would that men should do to you, do ye also to them likewise.—Luke vi. 31.

(Sermon on the Mount,—near Capernaum.)

See CAREFULNESS, 34.

51. CONTENTMENT.

(*Satisfaction.*)

Is found in Christ.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light.—Matt. xi. 28.

(To the multitude,—Capernaum?)

With our daily lot.

For after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself.

Sufficient unto the day is the evil thereof.—Matt. vi. 32.

(Sermon on the Mount,—near Capernaum.)

Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they? —Matt. vi. 25.

Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying: "What shall we eat? or what shall we drink? or wherewithal shall we be clothed? —Matt. vi. 27.

Even in trouble.

When they deliver you up, take no thought how, or what ye shall speak, for it shall be given you in that same hour what ye shall speak: for it is not ye that speak, but the Spirit of your Father who speaketh in you.—Matt. x. 19.

(To the Twelve,—Galilee.)

Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.—Luke xii. 32.

(To the multitude.)

52. CONVERSION.

(Coming to Christ.—New Birth.—Regeneration.)

No salvation without.

Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.—Matt. xviii. 3.

(To the disciples,—Capernaum.)

Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. * * Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto you: "Ye must be born again." The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.—John iii. 3, 5.

(To Nicodemus,—Jerusalem.)

If I wash thee not, thou hast no part with me.—John xiii. 8.

(To Peter,—Jerusalem.)

Is only through Christ.

I am the door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture.—John x. 19.

(To the multitude,—Jerusalem.)

If thou knewest the gift of God, and who it is that saith to thee: "Give me to drink," thou wouldest have asked of him, and he would have given thee living water. * * Whosoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall

be in him a well of water, springing up into everlasting life.—John iv. 10, 14.

(To the woman of Samaria.)

Belief in Christ is evidence.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—John v. 24.

(To the Jews,—Jerusalem.)

Is giving up all for Christ.

The kingdom of heaven is like unto treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

The kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it.—Matt xiii. 44.

(To the disciples,—near Capernaum.)

May be sudden.

To-day shalt thou be with me in Paradise.—Luke xxiii. 43.

(To the thief,—on the cross.)

May be very quiet.

The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened.—Matt xiii. 33.

(To the multitude,—near Capernaum.)

Is a gift from God.

No man can come unto me, except it is given unto him of my Father.

No man can come unto me except my Father who hath sent me draw him.—John vi. 65, 44.

(To the multitude,—Capernaum.)

A partial awakening may be hurtful.

When the unclean spirit has gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return unto my house, from whence I came out; and when he has come, he findeth it empty, swept, and garnished. Then goeth he and findeth seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first.—Matt. xii. 43.

(To the Pharisees,—Galilee.)

See PROFESSION, 187.

53. CORRUPTION.

(*Defilement.—Depravity.—Pollution.*)

Inward.

Hear and understand. Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man. Whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught; but those things which proceed out of the mouth come forth from the heart, and they defile a man.—Matt. xv. 10, 16.

(To the disciples,—Capernaum.)

See SIN, 221.

54. COVETOUSNESS.

(*Avarice.*)

Warning against.

Man, who made me a judge or a divider over you? Take heed and beware of covetousness; for a man's life

consisteth not in the abundance of the things which he possesseth.—Luke xii. 14.

(To the multitude,—Galilee.)

What is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?—Matt. xvi. 26.

(To the disciples,—Cæsarea Philippi.)

Children, how hard is it for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.—Mark x. 24.

(Perea.)

Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.—Luke vi. 24.

Hinders the gospel.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful.—Matt. xiii. 22.

(Lake Galilee.)

No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon.—Matt. vi. 24.

(Sermon on the Mount,—near Capernaum.)

See AVARICE, 17; RICHES, 204.

55. CROSS.

Must be borne.

Whosoever doth not bear his cross and come after me, cannot be my disciple.—Luke xiv. 27.

(To the multitude,—Perea.)

See AFFLICTION, 6; DUTY, 75; TRIAL, 241.

56. CRUCIFIXION.

The central interest in Christ.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life. —John iii. 14.

(To Nicodemus,—Jerusalem.)

When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me I speak these things.—John viii. 28.

(To the multitude.)

The theme at the Transfiguration.

I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of man suffer of them. —Matt. xvii. 12.

(To the three,—Transfiguration.)

See CHRIST, 38.

57. DEAD.

Jesus raised.

Weep not. * * Young man, I say unto thee, arise. —Luke vii. 13, 14.

(To the widow and young man,—Nain.)

See HEAVEN, 116; JUDGMENT, 136; RECOGNITION, 196; RESURRECTION, 202.

58. DEATH.

Opens heaven to the saved.

To-day shalt thou be with me in Paradise.—Luke xxiii. 43.

(To the thief,—on the cross.)

Is to be glorified.

The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground, it abideth alone; but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.—John xii. 23.

(To certain Greeks,—Jerusalem.)

Go and tell that fox, behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.—Luke xiii. 32.

(To Pharisees, Perea.)

Is finding Christ.

Whither I go thou canst not follow me now; but thou shalt follow me afterwards.—John xiii. 36.

(To Peter,—Jerusalem.)

We prefer thinking of others', than of our own.

Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay; but except ye repent ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell and slew them: think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay; but except ye repent ye shall all likewise perish.—Luke xiii. 2.

(To the multitude,—Galilee.)

Christ foretells His own.

Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death and shall deliver him to the Gentiles, to mock and to scourge and to crucify him; and the third day he shall rise again.—Matt. xx. 18.

(To the apostles,—Perea.)

The Son of man shall be betrayed into the hands of men, and they shall kill him; and the third day he shall be raised again.—Matt. xvii. 22.

(To the disciples,—Galilee.)

Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.—Matt. xxvi. 2.

(Mount of Olives.)

Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men.—Luke ix 44.

(Capernaum.)

Destroy this temple, and in three days I will raise it up. —John ii. 19.

(To the Jews,—Jerusalem.)

Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me and shall not find me; and where I am thither ye cannot come.—John vii. 33.

Was ever in Christ's mind.

Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.—John xii. 7.

(To the disciples,—Bethany.)

In that she hath poured this ointment on my body, she did it for my burial. Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her.—Matt. xxvi. 10.

(To the dinner guests,—Bethany.)

Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also.—John xiv. 9.

(To the disciples,—Jerusalem.)

He knew the manner of.

If I be lifted up from the earth, I will draw all men unto me.—John xii. 32.

(To the multitude.)

It cannot be that a prophet perish out of Jerusalem.—John xiii. 32.

(To Pharisees.)

All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. But after I am risen again, I will go before you into Galilee.—Matt. xxvi. 31.

(To the disciples.)

Was voluntary.

I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.—John x. 17.

(To the multitude.)

Was his glory.

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.—John xvii. 1.

(Last prayer with the disciples.)

To be rejoiced in.

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass ye might believe. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.—John xiv. 28.

(To the disciples.)

59. DECISION.

(*Conclusiveness.—Determination.—Firmness.—Resolution.*)

To follow Christ described.

I will arise and go to my father, and will say, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me as one of thy hired servants.—Luke xv. 18.

(To the multitude, —Perea.)

Must be unreserved.

He that is not with me is against me, and he that gathereth not with me scattereth abroad.—Matt. xii. 30.

(To Pharisees,—Galilee.)

No man having put his hand to the plough, and looking back, is fit for the kingdom of God.—Luke ix. 62.

(To a questioner,—Lake Galilee.)

No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other.—Matt. vi. 24.

(Sermon on the Mount,—near Capernaum.)

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.—Luke xvii. 32.

(To Pharisees,—Perea.)

Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. * * Follow me, and let the dead bury their dead.—Matt. viii. 19.

(To a scribe and the disciples,—Capernaum.)

Required to receive the gospel.

He that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended.—Matt. xiii. 20.

(To the disciples,—Lake Galilee.)

Must be deliberate.

Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him, saying, "This man began to build, and was not able to finish." Or what king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.—Luke xiv. 28.

(To the multitude,—Perea.)

See CONVERSION, 52.

60. DENYING.

(*Disowning.—Disclaiming.*)

Of Christ, a fearful thing.

Whosoever shall confess me before men, him shall I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.—Matt. x. 32.

(To the twelve,—Galilee.)

He that taketh not his cross and followeth after me, is not worthy of me.—Matt. x. 38.

Peter's foretold.

Verily, I say unto thee that this night, before the cock crow, thou shalt deny me thrice —Matt. xxvi. 34.

(To Peter,—Jerusalem.)

See BACKSLIDING, 18.

61. DESERTION.

(*Abandonment.*)

By the disciples, foretold.

Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone, and yet I am not alone, because the Father is with me.—John xvi. 31.

(To the apostles,—Jerusalem.)

62. DESOLATION.

(*Gloom.—Melancholy.*)

Of one who finds not Christ.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. —Matt. xii. 43.

(To the Pharisees,—Galilee.)

63. DIFFICULTY.

(*Contention.—Controversy.—Cavils.—Differences.—Disagreements.—Disputes.—Impediment.—Objections.—Obstacles.—Quarrels.—Variances.*)

How to manage.

Suffer it to be so now; for thus it becometh us to fulfill all righteousness.—Matt. iii. 15.

(To John the Baptist,—at the Jordan.)

In the church.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he should neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.—Matt. xviii. 15.

(To the disciples,—Capernaum.)

See STRIFE, 70; DIVISIONS, 227.

64. DISAPPOINTMENT.

Of many at the judgment.

Not every one that saith unto me, "Lord, Lord," shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" And then will I profess unto them, "I never knew you: depart from me, ye that work iniquity."—Matt. vii. 21.

(Sermon on the Mount,—near Capernaum.)

65. DISCIPLES.

Had great opportunities.

Blessed are your eyes, for they see; and your ears, for they hear. For verily, I say unto you that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.—Matt. xiii. 16.

(To the disciples,—Lake Galilee.)

To you it is given to know the mysteries of the kingdom of heaven; but to them [the multitude] it is not given.—Matt. xiii. 11.

See CHRISTIANS, 39.

66. DISCIPLESHIP.

Is clearly marked.

Forbid him not; for he that is not against us is for us. —Luke ix. 50.

(To John,—Capernaum.)

See CHRISTIANS, 39.

67. DISCOURAGEMENT.

(*Depression.—Disheartenment.*)

Christ seemed to have with the disciples.

Will ye also go away? * * Have I not chosen you twelve, and one of you is a devil?—John vi. 67, 70.

(To the disciples,—Capernaum.)

See AFFLICTION, 6; COMFORT, 42; TRIAL, 241.

68. DISCRETION.

(*Caution.—Discernment.—Prudence.—Sagacity.*)

Of Christ toward enemies.

I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

The baptism of John, was it from heaven, or of men? * * Neither tell I you by what authority I do these things.—Matt. xxi. 24, 27.

(To chief priests and elders,—Jerusalem.)

In Christian work.

Give not that which is holy unto dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.—Matt. vii. 6.

(Sermon on the Mount,—near Capernaum.)

69. DISHONESTY.

(*Fraud.—Knavery.—Shrewdness.*)

An example of.

There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods. And he called him and said unto him, "How is it that I hear this of thee? Give an account of thy stewardship, for thou mayest be no longer steward." Then the steward said within himself, "What shall I do? For my lord taketh away from me the stewardship. I cannot dig; to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, "How much owest thou unto my lord?" And he said, "A hundred measures of oil." And he said unto him, "Take thy bill, and sit down quickly and write fifty." Then said he to another, "And how much owest thou?" And he said, "A hundred measures of wheat." And he said unto him, "Take thy bill, and write fourscore." And the lord commended the unjust steward, because he had done wisely;

for the children of this world are in their generation wiser than the children of light. And I say unto you, Make unto yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?—Luke xvi. 1.

(To the disciples,—Perea.)

70. DIVISIONS.

(*Discord.—Disunion.*)

May occur in families.

Think not that I am come to send peace on the earth. I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.—Matt. x. 34.

(To the twelve,—Galilee.)

I am come to send fire on the earth; and what will I, if it be already kindled? * * Suppose ye that I am come to give peace on earth? I tell you nay, but rather divisions.—Luke xii. 49, 51.

(To the multitude.)

71. DIVORCE.

(*Marriage.*)

Forbidden, with one exception.

Have ye not read that he who made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder. Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so; and I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery, and whoso marrieth her that is put away, doth commit adultery.—Matt. xix. 4–8.

(To the disciples,—Perea.)

It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.—Matt. v. 31.

(Sermon on the Mount,—near Capernaum.)

Heaven above marriage.

In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.—Matt. xxii. 30.

(To the Sadducees,—Jerusalem.)

See ADULTERY, 5.

72. DOCTRINE.

(*Creed.—Belief.—Dogma.—Precept.—Principle.—Tenet.*)

To be known by obedient practice.

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself.—John vii. 16.

(To the Jews,—Jerusalem.)

See DIFFICULTIES, 63; OBEDIENCE, 164.

73. DOUBT.

(*Despair.—Despondency.—Distrust.—Hesitation.—Murmuring.—Suspense.—Uncertainty.—Wavering.*)

Gently rebuked.

Why are ye fearful, O ye of little faith?—Matt. viii. 26.

(To the disciples,—Lake Galilee.)

O thou of little faith, wherefore didst thou doubt?—Matt. xiv. 31.

(To Peter.)

74. DRUNKENNESS.

(*Intoxication.—Inebriety.*)

Wickedness of.

But if that evil servant shall say in his heart, "My lord delayeth his coming"; and shall begin to smite his fellow servants and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypo-

crites; there shall be weeping and gnashing of teeth.—Matt. xxiv. 48.

(To the disciples,—Mount of Olives.)

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares; for as a snare shall it come upon all them that dwell upon the face of the whole earth; watch ye therefore, and pray always.—Luke xxi. 34.

75. DUTY.

(*Obligation.—Responsibility.*)

We must not shrink from.

He that taketh not his cross and followeth me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.—Matt. x. 38.

(To the twelve,—Galilee.)

Instant in.

Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven. —Matt. v. 16.

(Sermon on the Mount,—near Capernaum.)

Safety in.

Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night he stumbleth, because there is no light in him.—John xi. 9.

(To the disciples,—Bethany.)

Of hearing the gospel.

Who hath ears to hear, let him hear.—Matt. xiii. 9.

(Lake Galilee.)

To bear fruit.

A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, "Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground?"

And he answering, said unto him, "Lord, let it alone this year also, till I shall dig about it and dung it; and if it bear fruit, well; and if not, then, after that thou shalt cut it down.—Luke xiii. 6.

(To the multitude,—Galilee.)

76. EARNESTNESS.

(*Ardor.—Fervor.—Intensity.—Zeal.*)

Of Christ.

I must work the works of him that sent me, while it is day; the night cometh when no man can work. As long as I am in the world I am the light of the world.—John ix. 4.

(To the disciples,—Jerusalem.)

Enjoined.

Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.—Matt. v. 13.

(Sermon on the Mount,—near Capernaum.)

Simon! Simon! behold Satan hath desired to have you that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted strengthen thy brethren.—Luke xxii. 31.

(To Peter,—Jerusalem.)

See CHRIST, 38; CHRISTIANS, 39.

77. ELECT.

(*Chosen.—Righteous.—Saints.*)

By this shall all men know that ye are my disciples, if ye love one another.—John xiii. 35.

(To the disciples,—Jerusalem.)

If ye continue in my word then are ye my disciples indeed. * * He that is of God heareth God's words.—John viii. 31, 47.

(To Jews.)

Ye shall know them by their fruits. Do men gather grapes of thorns? or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them.—Matt. vii. 16.

(Sermon on the Mount,—near Capernaum.)

Are the true seed of Abraham, whether Jews or not.

This day is salvation come to this house, for as much as he also is a son of Abraham; for the Son of man is come to seek and to save that which is lost.—Luke xix. 9.

(To the disciples,—Jericho.)

Children are.

Suffer little children to come unto me, and forbid them

not, for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.—Luke xviii. 16.

(Perea.)

A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of his heart the mouth speaketh.—Luke vi. 45.

(Sermon on the Mount,—near Capernaum.)

He that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God.—John iii. 21.

(To Nicodemus,—Jerusalem.)

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one.—Matt. xiii. 38.

(To the multitude,—near Capernaum.)

Cared for, at the end of the world.

Then shall he send his angels, and shall gather together his elect, from the four winds; from the uttermost part of the earth to the uttermost part of the heaven.—Mark xiii. 27.

(To the disciples,—Mount of Olives.)

See CHRISTIANS, 39; DISCIPLES, 65; PERSEVERANCE, 175.

78. ENEMY.

(*Adversary.—Antagonist.—Foe.—Opponent.*)

How to treat.

I say unto you, love your enemies; bless them that curse you; do good to them that hate you; and pray for

them that despitefully use you and persecute you; that ye may be the children of your Father who is in heaven; for he maketh his sun to shine on the evil and on the good, and sendeth the rain on the just and on the unjust. For if ye love them who love you, what reward have you? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father who is in heaven is perfect.—Matt. v. 44.

(Sermon on the Mount,—near Capernaum.)

Must not be unforgiving.

When ye stand praying, forgive if ye have aught against any; that your Father also who is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses. —Mark xi. 25.

(To the disciples,—near Bethany.)

Take heed to yourselves. If thy brother trespass against thee rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying: "I repent," thou shalt forgive him.—Luke xvii. 3.

(Perea.)

79. EVIL.

(*Harm.—Mischief.—Sinfulness.—Vice.—Wickedness.*)

We are spoken of as.

What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish will he give him a serpent?

If ye then being evil, know how to give good gifts unto

your children, how much more shall your Father who is in heaven, give good things to them that ask him?—Matt. vii. 9.

(Sermon on the Mount,—near Capernaum.)

Appearance of, must be avoided.

What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute, of their own children, or of strangers? * * Then are the children free. Notwithstanding lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee.—Matt. xvii. 25.

(To Peter,—Capernaum

See CORRUPTION, 53; SIN, 221.

80. EVIL-SPEAKING.

(*Aspersion.—Calumny.—Defamation.—Evil Report.—Gossip.—Reproach.—Rumor.—Slander.*)

Not to be forgiven against the Holy Spirit.

Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven, neither in this world, neither in the world to come. * * O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things.—Matt. xii. 32.

(To the Pharisees,—Galilee.)

To be strictly judged.

But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matt. xii. 34.

The victim is blessed.

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets.—Luke. vi. 22.

(Sermon on the Mount,—near Capernaum.)

Faults to be told only to offenders.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.—Matt. xviii. 15.

(To the disciples,—Capernaum.)

81. EXACTIONS.

(*Extortion.—Oppression.*)

Condemned.

Woe unto you also, ye lawyers, for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.—Luke xi. 46.

(To Scribes and Pharisees,—Galilee.)

82. EXCUSE.

(*Pretense.—Pretext.*)

Condemned.

A certain man made a great supper and bade many, and sent his servant at supper time to say to them that were bidden: "Come, for all things are now ready." And they all with one consent began to make excuse. The first said unto him, "I have bought a piece of ground and I must needs go and see it; I pray thee have me excused." And another said, "I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused." And another said, "I have married a wife, and therefore I cannot come." So that servant came and showed his lord these things. Then the master of the house, being angry, said to his servant, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." And the servant said, "Lord, it is done as thou hast commanded, and yet there is room." And the lord said unto the servant, "Go out into the highways and hedges, and compel them to come in, that my house may be filled; for I say unto you that none of those men who were bidden shall taste of my supper.—Luke xiv. 15.

(To dinner guests,—Perea.)

They made light of it and went their ways, one to his farm, another to his merchandise.—Matt. xxii. 5.

(To chief priests and elders,—Jerusalem.)

83. EXPEDIENT.

Fitness.

Suffer it to be so now, for thus it becometh us to fulfill all righteousness.—Matt. iii. 15.

(To John the Baptist,—at the Jordan.)

84. EXPERIENCE.

(*Communication.*)

Should be heard.

Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee.—Mark v. 19.

(To the healed demoniac,—Decapolis.)

See TEST, 237.

85. FAITH.

(*Assent.—Belief.—Creed.—Hope.—Trust.*)

Salvation depends on.

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved.—John iii. 16.

(To Nicodemus,—Jerusalem.)

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.—John iii. 14.

He that believeth on him is not condemned, but he that believeth not is condemned already, because he believeth not in the name of the only begotten Son of God.—John iii. 18.

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?—John xi. 25.

(To Martha,—Bethany.)

Thy faith hath saved thee. Go in peace.—Luke vii. 50.

(To the woman anointing him,—Capernaum.)

Healing depended on.

Arise, go thy way, thy faith hath made thee whole.—Luke xvii. 18.

(To the leper,—Samaria.)

Son, be of good cheer, thy sins be forgiven thee.—Matt. ix. 2.

(To one sick of the palsy,—Capernaum.)

Daughter, be of good comfort, thy faith hath made thee whole.—Matt. ix. 22.

(To the woman with an issue of blood.)

Believe ye that I am able to do this? * * According to your faith be it unto you.—Matt. ix. 28.

(To the two blind men.)

Lack of rebuked.

Why are ye fearful? O, ye of little faith.—Matt. viii. 24.

(To the disciples,—Lake Galilee.)

Evidence of regeneration.

Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life; and shall not come into condemnation; but is passed from death unto life.—John v. 24.

(To the Jews,—Jerusalem.)

Power of.

Verily, verily, I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain: "remove hence to yonder place," and it shall remove, and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.—Matt. xvii. 20.

(To the disciples,—Cæsarea Philippi.)

Go thy way, and as thou hast believed so be it done unto thee.—Matt. viii. 15.

(To the Centurion,—Capernaum.)

If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree: "Be thou plucked up by the root, and be thou planted in the sea;" and it should obey you.—Luke xvii. 6.

(To the disciples,—Perea.)

I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. —Mark xi. 24.

(To the disciples,—near Jerusalem.)

Jesus watches for.

Verily I have not found so great faith, no, not in Israel. —Matt. viii. 10.

(To the disciples,—Capernaum.)

When the Son of man cometh, shall he find faith on the earth?—Luke xviii. 8.

(To the multitude,—Perea.)

Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith.—Matt. xxiii. 23.

(To the Jews,—Jerusalem.)

O, ye of little faith, why reason ye among yourselves, because ye have bought no bread? Do ye not remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?—Matt. xvi. 8.

(To the disciples,—near Lake Galilee.)

O thou of little faith! Wherefore didst thou doubt?—Matt. xiv. 31.

(To Peter,—Lake Galilee.)

Is the work of God.

This is the work of God, that ye believe on him whom he hath sent.—John vi. 29.

(To the multitude,—Capernaum.)

If thou knewest the gift of God, and who it is that saith to thee: "Give me to drink," thou wouldest have asked of him, and he would have given thee living water.—John iv. 10.

(To the woman of Samaria,—Shechem.)

Must be enduring.

Because iniquity shall abound, the love of many shall wax cold; but he that shall endure to the end shall be saved.—Matt. xxiv. 12.

(To the disciples,—Mount of Olives.)

Will calm fears.

Ye shall hear of wars, and rumors of wars; see that ye be not troubled, for all of these things must come to pass,—Matt. xxiv. 6.

Wherefore if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Wherefore take no thought, saying, "What shall we eat?" or "What shall we drink?" or "Wherewithal shall we be clothed?"—Matt. vi. 30.

(Sermon on the Mount,—near Capernaum.)

Let no fruit grow on thee henceforth forever. * * Verily, I say unto you, if ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but

also if ye shall say unto this mountain, "Be thou removed, and be thou cast into the sea," it shall be done; and all things whatsoever ye shall ask in prayer, believing, ye shall receive.—Matt. xxi. 19.

(To the disciples,—on the road to Bethany.)

See PRAYER, 181.

90. FALSE-TEACHING.

Condemned.

Whosoever shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven.—Matt. v. 19.

(Sermon on the Mount,—near Capernaum.)

Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered.—Luke xi. 52.

(To the Scribes and Pharisees,—Galilee.)

91. FAME.

(*Celebrity.—Honor.—Notoriety.—Reputation.—Renown.*)

Jesus did not seek.

See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them. —Mark i. 44.

(To the leper,—Galilee.)

According to your faith be it unto you. * * See that no man know it.—Matt. ix. 29.

(To the blind men,—Capernaum.)

I receive not honor from men.—John v. 41.

(To Jews,—Jerusalem.)

Not to be expected in one's one country.

Ye will surely say unto me: "Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country." Verily, I say unto you, no prophet is accepted in his own country.—Luke iv. 23.

(To the Synagogue congregation,—Galilee.)

To be feared.

Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets.—Luke vi. 26.

(Sermon on the Mount,—near Capernaum.)

92. FAMILIARITY.

(*Acquaintance.—Intimacy.*)

May lessen regard.

A prophet is not without honor, save in his own country, and in his own house.—Matt. xiii. 57.

(To the disciples,—near Capernaum.)

See FAME, 91.

93. FAMILY.

(*Household.*)

God's.

The kingdom of heaven is like unto a householder who went out early in the morning to hire laborers into his vineyard.—Matt. xx. 1.

(To the disciples,—Perea.)

Jesus felt the ties.

Woman, behold thy son! * * Behold thy mother.—John xix. 26.

(To Mary and John,—from the cross.)

Behold my mother and my brethren! for whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother.—Matt. xii. 49.

(To the multitude,—Galilee.)

Above.

In my Father's house are many mansions.—John xiv. 2.

(To the disciples,—Jerusalem.)

Divisions.

Think not that I am come to send peace on the earth; I am not come to send peace but a sword. For I am come to set a man at variance against his father; and the daughter against her mother; and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. —Matt. x. 35.

(To the twelve,—Galilee.)

The brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents and cause them to be put to death.—Matt. x. 21.

Every house divided against itself shall not stand.—Matt. xii. 55.

(To Scribes and Pharisees,—Galilee.)

The cares must not too much oppress.

Martha! Martha! thou art careful and troubled about many things; but one thing is needful, and Mary has chosen that good part which shall not be taken away from her.—Luke x. 4.

(The home,—at Bethany)

94. FASTING.

Seemingly commended.

Can the children of the bride-chamber mourn as long as the bridegroom is with them? But the day will come, when the bridegroom shall be taken away from them, and then shall they fast.—Matt. ix. 14.

(To Matthew's guests,—Capernaum.)

This kind goeth not out but by prayer and fasting.—Matt. xvii. 20.

(To the disciples,—Cæsarea Philippi.)

Must not be with ostentation.

When ye fast be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father who is in secret, and thy Father who seeth in secret, shall reward thee openly.—Matt. vi. 16.

(Sermon on the Mount,—near Capernaum.)

95. FAULT-FINDING.

(*Accusation.—Arraignment.—Complaining.—Censuring.*)

Quietly.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone.—Matt. xviii. 15.

(To the disciples,—Capernaum.)

To be refrained from.

Judge not that ye be not judged. * * Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt

thou say to thy brother, "Let me pull out the mote out of thine eye;" and behold, a beam is in thine own eye? Thou hypocrite! first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.—Matt. vii. 1–5.

(Sermon on the Mount,—near Capernaum.)

See UNCHARITABLENESS, 244.

96. FELLOWSHIP.

(*Association.—Society.*)

Christ draws near to those thinking of him.

What manner of communications are these that ye have one to another, as ye walk and are sad?—Luke xxiv. 17.

(To the two,—on the road to Emmaus.)

Intimate with Christ.

As the Father hath loved me, so have I loved you. Continue ye in my love.—John xv. 9.

(To the disciples,—Jerusalem.)

I am the true vine, and my Father is the husbandman. * * Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me.—John xv. 1, 4.

Yet a little while and the world seeth me no more, but ye see me; because I live ye shall live also. I will not leave you comfortless. I will come unto you.—John xiv. 19, 8.

If any man serve me let him follow me; and where I am there shall also my servant be.—John xii. 26.

(To some Greeks,—Jerusalem.)

Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant know-

eth not what his lord doeth; but I have called you friends. —John xv. 14.

(To the disciples,—Jerusalem.)

I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them; and I in them. * * That they all may be one-as thou, Father, art in me, and I in thee, that they also may be one in us.—John xvii. 26, 21.

(Last prayer with the disciples,—Jerusalem.)

With his workers.

He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.—John xiii. 20.

(To the disciples.)

The sheep hear his voice, and he calleth his own sheep by name and leadeth them out.—John x. 3.

(To the multitude.)

In heaven.

I say unto you, I will not drink of the fruit of the vine until that day when I drink it new with you in my Father's kingdom.—Matt. xxvi. 29.

See ASSOCIATION, 15, 96.

97. FIDELITY.

(*Constancy.—Faithfulness.—Firmness.—Honesty.—Integrity.—Loyalty.—Steadfastness.*)

Jesus looks for.

Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger.—Luke xvii. 17.

(To the disciples,—Samaria.)

Who then is that faithful and wise servant, whom his lord hath made ruler over his household?—Matt. xxiv. 45.

(Mount of Olives.)

He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.—Luke xvi. 10.

(Perea.)

Well done, thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy lord.—Matt. xxv. 21.

(Mount of Olives)

To the government.

Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things that are God's.—Matt. xxii. 21.

(To the Pharisees,—Jerusalem.)

98. FLATTERY.

(*Adulation.—Compliment.*)

Described.

This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.—Matt. xv. 8.

(To Scribes and Pharisees,—Jerusalem.)

Warning.

Woe unto you when all men shall speak well of you.—Luke vi. 26.

(Sermon on the Mount,—near Capernaum.)

See HYPOCRISY, 121.

99. FORBEARANCE.

(*Long-Suffering.—Mildness.*)

Enjoined.

Ye have heard that it hath been said, "an eye for an eye, and a tooth for a tooth." But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain.—Matt v. 38.

(Sermon on the Mount,—near Capernaum.)

Love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful, and to the evil.—Luke vi. 35.

100. FOREKNOWLEDGE.

Of Christ.

Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him. And wheresoever he shall go in, say ye to the good man of the house: the master says, "Where is the guest-chamber where I shall eat the Passover with my disciples?" And he will show you a large upper room, furnished and prepared; there make ready for us.—Mark xiv. 13.

(To two disciples,—Bethany.)

Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them and bring them to me. And if any man say aught unto you

ye shall say, "The Lord hath need of them," and straightway he will send them.—Matt. xxi. 2.

(To two disciples,—Bethany.)

Before that Philip called thee, when thou wast under the fig tree, I saw thee.—John i. 48.

(To Nathaniel,—Galilee.)

101. FORGIVENESS.

(*Pardon.*)

For all sins,—one exception.

I say unto you all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come.—Matt. xii. 31.

(To the Pharisees,—Galilee.)

Verily, I say unto thee: "To-day shalt thou be with me in Paradise."—Luke xxiii. 43.

(To the thief,—on the cross.)

Thy sins are forgiven thee. Thy faith hath saved thee. Go in peace.—Luke vii. 48–50.

(To the woman anointing him,—Capernaum.)

Father, forgive them, for they know not what they do!—Luke xxiii. 34.

(On the cross.)

Penitence secures.

The publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast,

saying: "God be merciful to me, a sinner." I tell you, this man went down to his house justified rather than the other; for every one that exalted himself shall be abased; and he that humbleth himself shall be exalted.—Luke xviii. 13.

(To the disciples,—Perea.)

Love follows.

Simon, I have somewhat to say unto thee. There was a certain creditor who had two debtors: The one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most. * * Thou hast rightly judged. Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she has washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet. Mine head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven the same loveth little.—Luke vii. 40–47.

(To Simon, the Pharisee,—Capernaum.)

Should be unlimited.

I say not unto thee (to forgive) until seven times, but until seventy times seven.—Matt. xviii. 22.

(To the disciples.)

Essential.

If ye forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their

trespasses neither will your Father forgive your trespasses. —Matt. vi. 14, 15.

(Sermon on the Mount,—near Capernaum.)

We cannot pray without.

When ye stand praying, forgive if ye have aught against any; that your Father also who is in heaven, may forgive you your trespasses.—Mark xi. 25.

(To the disciples,—near Jerusalem.)

The kingdom of heaven is likened unto a certain king who would take account of his servants. And when he had begun to reckon, one was brought to him who owed him ten thousand talents; but forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and all that he had, and payment to be made. The servant, therefore, fell down and worshipped him, saying: "Lord, have patience with me, and I will pay thee all." Then the lord of that servant was moved with compassion, and loosed him and forgave him the debt. But the same servant went out and found one of his fellow-servants, who owed him a hundred pence, and he laid hands on him and took him by the throat, saying: "Pay me what thou owest." And his fellow-servant fell down at his feet and besought him, saying: "Have patience with me and I will pay thee all." And he would not, but went and cast him into prison, until he should pay the debt. So when his fellow-servants saw what was done they were sorry, and came and told their lord all that was done. Then his lord, after he had called him, said unto him: "O thou wicked servant, I forgave thee all that debt because thou desiredst me; shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?" And his lord was wroth, and de-

livered him to the tormentors till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses.—Matt. xviii. 23.

(Capernaum.)

102. FORMS.

(*Ceremonies.—Formality.—Observances.—Rites.—Ritualism.*)

Show to be avoided.

When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret, and thy Father who seeth in secret himself shall reward thee openly. And when thou prayest thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you they have their reward. But thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly. But when ye pray use not vain repetitions, as the heathen do, for they think they shall be heard for their much speaking.—Matt. vi. 2.

(Sermon on the Mount,—near Capernaum.)

They make broad their phylacteries, and enlarge the borders of their garments.—Matt. xxiii. 5.

(To the multitude,—Jerusalem.)

Without meaning are void.

Can the children of the bride-chamber mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast.—Matt. ix. 14.

(To Matthew's dinner guests,—Capernaum.)

Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out, and trodden under foot of men.—Matt. v. 13.

(Sermon on the Mount,—near Capernaum.)

103. FUTURE LIFE.

(*Immortality.*)

Taught.

As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying: "I am the God of Abraham, and the God of Isaac, and the God of Jacob." God is not the God of the dead, but of the living.—Matt. xxii. 31.

(To the Sadducees,—Jerusalem.)

104. GIFTS.

(*Endowment.—Faculties.—Power.—Talent.*)

Are all from God.

Thou couldest have no power at all against me except it were given thee from above.—John xix. 11.

(To Pilate,—Jerusalem.)

Follow me, and I will make you fishers of men.—Matt. iv. 19.

(To Peter and Andrew,—Capernaum.)

It is given unto you to know the mystery of the kingdom of God.—Matt. xiii. 11.

(To the disciples,—near Capernaum.)

Whosoever hath to him shall be given, and he shall have more abundance.—Matt. xiii. 12.

Of apostles before the ascension.

Receive ye the Holy Spirit. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they shall be retained.—John xx. 22.

(To the disciples,—Jerusalem.)

Are according to our ability.

The kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods; and unto one he gave five talents, to another two; and to another one; to every man according to his several ability.—Matt. xxv. 14.

(Mount of Olives.)

God delights to bestow.

If ye then being evil, know how to give good gifts unto your children, how much more shall your Father, who is in heaven, give good things to them that ask him?—Matt. vii. 11.

(Sermon on the Mount,—near Capernaum.)

Responsibility of.

Unto whomsoever much is given, of him shall be much required.—Luke xii 48.

(To the disciples,—Galilee.)

Salvation is a.

No man can come unto me except it were given him of my Father.—John vi. 65.

(To the multitude,—Capernaum.)

Christ asks.

Give me to drink.—John iv. 7.

(To the woman of Samaria,—Sheehem.)

See APPEARANCE, 11.

105. GIVING.

(*Generosity.—Liberality.*)

Commanded.

Give to him that asketh of thee, and from him that would borrow of thee turn not thou away.—Matt. v. 42.

(Sermon on the Mount,—near Capernaum.)

A promise to.

Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.—Luke vi. 38.

Freely.

Freely ye have received, freely give.—Matt. x. 8.

(To the twelve,—Galilee.)

Give alms of such things as ye have, and behold, all things are pure unto you.—Luke xi. 41.

(To Scribes and Pharisees,—Galilee.)

See BENEVOLENCE, 22; CHARITY, 36.

106. GLORY.

(*Exaltation.—Honor.*)

Christ should receive.

All men should honor the Son, even as they honor the Father.—John v. 23.

(To the multitude,—Jerusalem.)

Of his coming.

The Son of man shall come, in the glory of his Father, with his angels.—Matt. xvi. 27.

(To the disciples,—near Cæsarea Philippi.)

Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.—Matt. xxiv. 30.

(Mount of Olives.)

All mine are thine and thine are mine, and I am glorified in them.—John xvii. 10.

(Last prayer with the disciples,—Jerusalem.)

Verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.—John i. 51.

(To Nathaniel,—at the Jordan.)

I say unto you, hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.—Matt. xxvi. 64.

(To the high priest,—Jerusalem.)

Of Christians.

Ye are the salt of the earth. * * Ye are the light of the world.—Matt. v. 13.

(Sermon on the Mount,—near Capernaum.)

Let your light so shine, that others may see your good works, and glorify your Father who is in heaven.—Matt. v. 16.

I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.—Luke xxii. 28.

(To the twelve,—Jerusalem.)

Must not seek the glory of men.

When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the Synagogues, and in the streets, that they may have glory of men. Verily I say unto you they shall have their reward.—Matt. vi. 2.

(Sermon on the Mount,—near Capernaum.)

Comes out of suffering.

Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? * * Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared of my Father.—Mark x. 38.

See APOSTLES, 10.

107. GLUTTONY.

(*Overeating.—Voracity.*)

Condemned.

Take no thought for your life what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body more than raiment?—Matt. vi. 25.

(Sermon on the Mount,—near Capernaum.)

The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, "What shall I do? because I have no room where to bestow my fruits?" And he said, "This will I do; I will pull down my barns and build greater, and I will say to my soul: Soul, thou hast much goods laid up for many years, take

thine ease; eat, drink, and be merry." But God said unto him, "Thou fool! this night thy soul shall be required of thee; then whose shall these things be which thou hast provided?"—Luke xii. 16.

(To the multitude,—Jerusalem.)

Charged upon Christ.

John the Baptist came neither eating bread nor drinking wine, and ye say, "He hath a devil." The Son of man is come eating and drinking, and ye say, "Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners." But wisdom is justified of her children.—Luke vii. 33.

(To the multitude,—Capernaum.)

At the coming of Christ.

But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating, and drinking, marrying and giving in marriage until the day that Noah entered into the ark; and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. —Matt. xxiv. 37.

(To the disciples,—Mount of Olives.)

108. GOD.

(*Almighty.—Heavenly Father.—Jehovah.*)

Unity.

This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou has sent.—John xvii. 3.

(Last prayer with the disciples,—Jerusalem.)

Is a spirit.

God is a spirit, and they that worship him must worship him in spirit and in truth.—John iv. 24.

(To the woman of Samaria,—Shechem.)

If I cast out devils by the Spirit of God, the kingdom of God is come unto you.—Matt. xii. 28.

(To the Scribes and Pharisees,—Galilee.)

Worship of.

Get thee hence, Satan; for it is written, "thou shalt worship the Lord thy God and him only shalt thou serve." —Matt. iv. 10.

(To Satan, in the wilderness.)

Trinity.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.—Matt. xxviii. 19.

(To the disciples,—Galilee.)

Ye cannot serve God and Mammon.—Matt. 6. 24.

(Sermon on the Mount,—near Capernaum.)

Judges unlike us.

Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.—Luke xvi. 15.

(To the disciples,—Perea.)

Known only through Christ.

He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me.—John xii 44.

(To the multitude,—Jerusalem.)

If God were your Father, ye would love me; for I proceeded forth and came from God.—John viii. 42.

(To the Jews,—Jerusalem.)

I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me ye should have known my Father also: and from henceforth ye know him and have seen him.—John xiv. 6.

(To the disciples.)

The Father himself loveth you because ye have loved me and have believed that I came out from God.—John xvi. 27.

Goodness.

Why callest thou me good? There is none good but one, that is God.—Matt. xix. 17.

(To the rich young man,—Perea.)

I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you; that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father who is in heaven is perfect.—Matt. v. 44.

(Sermon on the Mount,—near Capernaum.)

Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil.—Luke vi. 35.

Infinite knowledge.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

The very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows.—Matt. x. 29.

(To the disciples,—Galilee.)

Your Father knoweth what things ye have need of before ye ask him.—Matt. vi. 8.

(Sermon on the Mount,—near Capernaum.)

Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.—Matt. xxxiv. 36.

(To the disciples,—Mount of Olives.)

The Spirit proceeds from.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall testify of me.—John xv. 26.

(To the disciples,—Jerusalem.)

The Comforter, who is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.—John xiv. 26.

Who shall see.

Blessed are the pure in heart, for they shall see God.—Matt. v. 8.

(Sermon on the Mount,—near Capernaum.)

Have ye not read in the book of Moses, how in the bush God spake unto him, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob?" He is not the God of the dead, but the God of the living.—Mark xii. 26.

(To the Sadducees,—Jerusalem.)

Is not to be judged by us.

Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?—Matt. xx. 15.

(To the disciples,—Perea.)

109. GOLDEN RULE.

All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.—Matt. vii. 12.

(Sermon on the Mount,—near Capernaum.)

110. GRACE.

(*Favor.*)

Life of more perfect than law.

Ye have heard that it was said by them of old time, "Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say unto his brother: "Raca," shall be in danger of the council; but whosoever shall say, "thou fool," shall be in danger of hell fire.—Matt. v. 21.

(Sermon on the Mount—near Capernaum.)

Ye have heard that it hath been said, "Thou shalt love thy neighbor, and hate thine enemy;" but I say unto you love your enemies, bless them that curse you, pray for them that despitefully use you and persecute you; that ye may be the children of your Father who is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them who love you, what reward have ye?

Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father who is in heaven is perfect.—Matt. v. 43.

Ye have heard that it was said of them of old times, "Thou shalt not commit adultery;" but I say unto you, that whosoever looketh on a woman to lust after her, committeth adultery already with her in his heart.—Matt. v. 27.

Law of rigid.

Agree with thine adversary quickly while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto you, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.—Matt. v. 25.

May have small beginnings.

The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened.—Matt. xiii. 33.

(To the disciples,—near Capernaum.)

The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.—Matt. xiii. 31.

See GOODWILL, 22, 139; KINDNESS, 139; MERCY, 154.

111. GREATNESS.

(*Dignity.—Distinction.—Magnanimity.—Rank.—Station.*)

Is humility.

Whosoever is great among you let him be your minister, and whosoever will be chief among you let him be your servant.—Matt. xx. 26.

(To the apostles,—Perea.)

Often misses Christ.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.—Matt. xi. 25.

(To the multitude, —Capernaum.)

Conferred on the least.

Whosoever receiveth me, receiveth him that sent me; for he that is least among you all, the same shall be great. —Luke ix. 48.

(To the disciples)

See HUMANITY, 120; PRIDE, 184.

112. HARVEST.

(*Ingathering.*)

Waits for Christian workers.

The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest.—Matt. ix. 37.

(To the disciples,—Galilee.)

Say not there are yet four months and then cometh harvest? behold I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest. And

he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, one soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors.—John iv. 35.

(To the disciples,—Shechem.)

See WORKS, 256.

113. HEALING.

(*Cure.*)

Report of.

Ye will surely say unto me this proverb: "Physician, heal thyself. Whatsoever we have heard done in Capernaum, do also here in thy country."—Luke iv. 23.

(To a congregation,—Nazareth.)

Examples.

Except ye see signs and wonders, ye will not believe. * * Go thy way, thy son liveth.—John iv. 48, 50.

(To a nobleman,—Galilee.)

An unclean spirit.

Hold thy peace and come out of him.—Mark i. 25.

(Capernaum.)

A leper.

I will; be thou clean. * * See thou tell no man, but go thy way, show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them.—Matt. viii. 2.

The palsy.

Son, be of good cheer, thy sins be forgiven thee. * * Wherefore think ye evil in your hearts; for whether is

easier to say, thy sins be forgiven thee; or to say, arise and walk. But that ye may know that the Son of man hath power on earth to forgive sins. * * Arise, take up thy bed and go into thine own house.—Matt. ix. 2.

(To the Scribes.)

The impotent man.

Wilt thou be made whole? * * Rise, take up thy bed and walk. * * Behold, thou art made whole, sin no more lest a worse thing come upon thee.—John v. 6.

(Jerusalem.)

The withered hand.

Rise up and stand forth in the midst. * * I will ask you one thing, "Is it lawful on the Sabbath day to do good or to do evil? to save life, or to destroy it?"—Luke vi. 7

(Galilee.)

What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath day. * * Stretch forth thine hand. —Matt. xii. 11.

The Centurion's servant.

I will come and heal him. * * Go thy way, and as thou hast believed, so be it done unto thee.—Matt. viii. 7.

(To the Centurion,—Capernaum.)

The dumb devil.

Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his king-

dom stand? Because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.—Luke xi. 17.

(To Scribes and Pharisees,—Galilee.)

The woman with the issue of blood.

Who touched me? * * Somebody hath touched me, for I perceive that virtue is gone out of me. * * Daughter, be of good comfort, thy faith hath made thee whole; go in peace.—Luke viii. 45.

(Capernaum.)

Two blind men.

Believe ye that I am able to do this? * * According to your faith be it unto you.—Matt. ix. 28.

The daughter of the Syrophœnician woman.

I am not sent but unto the lost sheep of the house of Israel.—Matt. xv. 24.

Let the children first be filled; for it is not meet to take the children's bread and to cast it unto the dogs.—Mark vii. 27. * *

O woman, great is thy faith! be it unto thee as thou wilt.—Matt. xv. 28.

For this saying, go thy way; the devil is gone out of thy daughter.—Mark vii. 29.

(Near Tyre and Sidon.)

A deaf person.

Ephphatha, be opened.—Mark vii. 34.

(Decapolis.)

A blind person.

Neither go into the town nor tell it to any in the town. —Mark viii. 26.

(Bethsaida.)

The deaf and dumb lunatic son.

O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. * * How long is it ago since this came unto him?—Mark ix. 19.

If thou canst believe, all things are possible to him that believeth. * * Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.—Mark ix. 23, 25. * *

Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, "Remove hence to yonder place," and it shall remove; and nothing shall be impossible unto you; howbeit, this kind goeth not out but by prayer and fasting. —Matt. xvii. 20.

Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men.—Luke ix. 44.

(Cæsarea Philippi.)

The ten lepers.

Go show yourselves unto the priests. * * Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger. * * Arise, go thy way, thy faith hath made thee whole.—Luke xvii. 14.

(Samaria.)

One born blind.

Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day; the night cometh when no man can work. As long as I am in the world, I am the light of the world. * * Go wash in the pool of Siloam. * * Dost thou believe on the Son of God? * * Thou hast both seen him, and it is he that talketh with thee. * * For judgment I am come into this world, that they who see not might see, and that they who see might be made blind. * * If ye were blind, ye should have no sin; but now ye say, "We see," therefore your sin remaineth.—John ix. 3, 7, 35, 37, 39, 41.

(Jerusalem.)

The infirm woman.

Woman, thou art loosed from thine infirmity. * * Thou hypocrite, doth not each one of you on the Sabbath loose his ox, or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?—Luke xiii. 11, 15.

(Perea.)

Two blind men.

What wilt thou that I should do unto thee? * * Go thy way, thy faith hath made thee whole.—Mark xi. 51.

(Near Jericho.)

Malchus' ear.

Suffer ye thus far.—Luke xxii. 51.

Put up again thy sword into its place; for all that take the sword, shall perish by the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? —Matt. xxvi. 52.

The cup which my Father hath given me, shall I not drink it?—John xviii. 11.

(Gethsemane.)

Power of healing given to the apostles.

Heal the sick, cleanse the lepers, raise the dead, cast out devils.—Matt. x. 8.

(To the twelve,—Galilee.)

114. HEARING.

(*Attention.—Heed.*)

The gospel; responsibility of.

Who hath ears to hear, let him hear.—Matt. xiii. 9.

(To the disciples,—Lake Galilee.)

Carefulness enjoined.

Take heed what ye hear; with what judgment ye mete it shall be measured to you; and unto you that hear shall more be given.—Mark iv. 24.

Take heed therefore, how ye hear; for whosoever hath to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.—Luke viii. 18.

The word is sufficient.

Abraham saith unto them, "They have Moses and the prophets; let them hear them."—Luke xvi. 29.

(To Pharisees,—Perea.)

Priceless privilege.

Verily, I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.—Matt. xiii. 17.

(To the disciples,—Lake Galilee.)

Whosoever heareth these sayings and doeth them, I will liken him unto a wise man, who built his house upon a rock; and the rains descended, and the floods came, and beat upon that house: and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rains descended, and the floods came, and beat upon that house, and it fell; and great was the fall of it.—Matt. vii. 24.

(Sermon on the Mount,—near Capernaum.)

The Saviour's voice.

Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.—John v. 25.

(To the multitude,—Jerusalem.)

See SCRIPTURES, 212.

115. HEART.

(*Mind.—Moral nature.*)

Pure.

Blessed are the pure in heart, for they shall see God.—Matt. v. 8.

(Sermon on the Mount,—near Capernaum.)

Corrupt.

Those things which proceed out of the mouth, come forth from the heart, and they defile the man. For out of

the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man.—Matt. xv. 8.

(To the disciples,—Capernaum.)

O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things.—Matt. xii. 34, 35.

(To the Pharisees.)

Where your treasure is there will your heart be also.—Matt. vi. 21.

(Sermon on the Mount,—near Capernaum.)

Believes.

O fools, and slow of heart to believe all the things that the prophets have written.—Luke xxiv. 25.

(To the two,—on the way to Emmaus.)

116. HEAVEN.

(*Bliss.—Paradise.*)

The home of the angels.

Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.—John i. 51.

(To Nathaniel,—at the Jordan.)

Glory of.

I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.—Luke xxii. 29.

(To the disciples,—Jerusalem.)

Sufficiently clear to us.

Whither I go ye know, and the way ye know.—John xiv. 4.

Fellowship there with Christ.

I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.—Matt. xxvi. 29.

Makes the least inhabitant greater than the greatest person on earth.

Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.—Matt. xi. 11.

(To the multitude,—Capernaum.)

A life above marriage.

In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.—Matt. xxii. 30.

(To the Sadducees,—Jerusalem.)

Preparing for us.

In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.—John xiv. 2.

(To the disciples,—Jerusalem.)

It must tax our energies to win.

Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up and hath shut to

the door, and ye begin to stand without, and to knock at the door, saying, "Lord, Lord, open unto us;" and he shall answer and say unto you: "I know ye not whence ye are:" Then shall ye begin to say: "We have eaten and drunk in thy presence, and thou hast taught in our streets." But he shall say: "I tell you, I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last who shall be first; and there are first who shall be last.—Luke xiii. 24.

(Perea.)

Christ will bring his chosen there.

Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.—John xvii. 24.

(Last prayer with the disciples,—Jerusalem.)

Our names written is the highest joy.

Behold, I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you; notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven.—Luke x. 20.

(To the seventy.)

Is interested in earthly things.

I say unto you that joy shall be in heaven over one sinner that repenteth.—Luke xv. 7.

(To the multitude,—Perea.)

Opens immediately after death.

To-day shalt thou be with me in Paradise.—Luke xxiii. 43.

(To the thief,—on the cross.)

Recognition in.

I say unto you that many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven.—Matt. viii. 11.

(To the multitude,—Capernaum.)

Ye shall see Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God.—Luke xiii. 28.

(To the disciples,—Perea.)

Children there.

Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.—Matt. xviii. 10.

(Capernaum.)

Degrees in.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called the greatest in the kingdom of heaven.—Matt. v. 19.

(Sermon on the Mount,—near Capernaum.)

A treasure place.

Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal; for where your treasure is there will your heart be also.—Matt. vi. 20.

Reward of.

Blessed are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven.—Matt. v. 10.

Then shall the king say unto them on his right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xxv. 34.

(To the disciples,—Mount of Olives.)

117. HELL.

(*Condemnation.—Damnation.—Destruction.—Doom.*)

Fully taught.

I say unto you that many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.—Matt. viii. 11.

(To the Centurion,—Capernaum.)

When the king came in to see the guests, he saw there a man who had not on a wedding garment? And he was speechless. Then said the king to the servants: "Bind

him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth."—Matt. xxii. 11.

(To priests and elders,—Jerusalem.)

Ye serpents, ye generation of vipers! How can ye escape the damnation of hell?—Matt. xxiii. 33.

(To Scribes and Pharisees.)

Fear not them who kill the body, but are not able to kill the soul; but fear him who is able to destroy both soul and body in hell.—Matt. x. 28.

(To the twelve,—Galilee.)

Immediately after death.

In hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom; and he cried and said: "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame."—Luke xvi. 23.

(To the disciples,—Perea.)

Is hopeless.

Between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence.—Luke xvi. 26.

Nothing should prevent our escape.

If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee, that one of

thy members should perish, and not that thy whole body should be cast into hell.—Matt. v. 29.

(Sermon on the Mount,—near Capernaum.)

At the end of the world.

The harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be at the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity; and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.—Matt. xiii. 39.

(To the disciples.)

So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.—Matt. xiii. 49.

Unending.

And if thy hand offend thee cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where the worm dieth not and the fire is not quenched.—Mark ix. 43.

(Capernaum.)

Punishment.

These shall go away into everlasting punishment, but the righteous into life eternal.—Matt. xxv. 46.

(Mount of Olives.)

Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented.—Luke xvi. 25.

(To the Pharisees,—Perea.)

Awaits the ungodly.

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.—Matt. xxiv. 50.

(To the disciples,—Mount of Olives.)

Ye are the children of them who killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers! How can ye escape the damnation of hell?—Matt. xxiii. 31.

(To Scribes and Pharisees,—Jerusalem.)

The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.—John v. 28.

(To the multitude,—Jerusalem.)

He that shall blaspheme against the Holy Spirit, hath never forgiveness, but is in danger of eternal damnation.—Mark iii. 29.

(To Scribes and Pharisees,—Galilee.)

Rejecting Christ brings the doom.

He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darkness rather than light because their deeds were evil.—John iii. 18.

(To Nicodemus,—Jerusalem.)

Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life,

and shall not come into condemnation; but is passed from death unto life.—John v. 24.

(To the multitude.)

Danger of.

I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother "Raca," shall be in danger of the council; but whosoever shall say "Thou fool," shall be in danger of hell fire.—Matt. v. 22.

(Sermon on the Mount,—near Capernaum.)

Neglected talents or opportunities.

Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.—Matt. xxv. 30.

(To the disciples,—Mount of Olives.)

I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; fear him who, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him.—Luke xii. 4.

(To the multitude,—Galilee.)

Wicked called children of.

Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made ye make him twofold more the child of hell than yourselves.—Matt. xxiii 15.

(To Scribes and Pharisees,—Jerusalem.)

Works in the world against the Church.

I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.—Matt. xvi. 18.

(To the disciples,—Cæsarea Philippi.)

Figure of doom.

Thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.—Luke x. 15.

(To the seventy,—Capernaum.)

See PUNISHMENT, 193.

118. HOLY SPIRIT.

(*Comforter.—Helper.—Holy Ghost.—Teacher.*)

Is given.

I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you. I will not leave you comfortless; I will come unto you.—John xiv. 16.

(To the disciples,—Jerusalem.)

If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke xi. 13.

Receive ye the Holy Spirit. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.—John xx. 22.

(To the apostles,—Jerusalem.)

Is an abiding power.

Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.—John iv. 14.

(To the woman of Samaria,—Sheehem.)

Is life, and works through the word.

It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life.—John vi. 63.

(To the multitude,—Capernaum.)

Baptism is in the name of.

Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. xxviii. 19.

(To the apostles,—Galilee.)

Blasphemy against not to be forgiven.

I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Spirit, it shall not be forgiven him; neither in this world, neither in the world to come.—Matt. xii. 31.

(To the Pharisees,—Galilee.)

119. HUMILIATION.

(*Abasement.—Debasement.*)

Of Christ.

If I wash thee not, thou hast no part with me. * * He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all.—John xiii. 8, 10.

(To Peter,—Jerusalem.)

See CHRIST, 38; HUMILITY, 120.

120. HUMILITY.

(*Diffidence.—Lowliness.—Modesty.*)

A Christian grace.

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord.—Matt. x. 24.

(To the twelve,—Galilee.)

Be not ye called "Rabbi:" for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, who is in heaven. Neither be ye called masters, for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.—Matt. xxiii. 8.

(To the multitude,—Jerusalem.)

You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you let him be your minister. And whosoever will be chief among you let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life for many. —Matt. xx. 25.

(To the disciples,—Perea.)

Christlike.

I am meek and lowly of heart.—Matt. xi. 29.

(To the multitude,—Capernaum.)

I receive not honor from men. * * How can ye be-

lieve, who receive honor one of another, and seek not the honor that cometh from God only.—John v. 41, 44.

(To the Jews,—Jerusalem.)

Essential.

Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven.—Matt. xviii. 3.

(To the disciples,—Capernaum.)

Blessed are the poor in spirit, for theirs is the kingdom of heaven.—Matt. v. 3.

(Sermon on the Mount,—near Capernaum.)

When ye shall have done all things those which are commanded you, say: "We are unprofitable servants. We have done that which was our duty to do."—Luke xvii. 10.

(To the disciples,—Perea.)

Enjoined.

When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, "Give this man place;" and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, "Friend, go up higher;" then shalt thou have worship in the presence of them who sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke xiv. 8.

(To the Pharisee's dinner guests,—Perea.)

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: "God, I thank thee that I am not as other men are: extortioners, unjust, adulterers, or even as this publican. I fast twice in a week; I give tithes of all that I possess." And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful unto me, a sinner." I tell you this man went down to his house justified rather than the other.—Luke xviii. 10.

(To the disciples)

Christ an example of.

Know ye what I have done unto you? Ye call me "Master," and "Lord;" and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him.—John xiii. 12.

(Jerusalem.)

Is truth.

He that speaketh of himself seeketh his own glory, but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.—John vii. 18.

(To the Jews,—Jerusalem.)

Christians called babes.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent,

and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.—Matt. xi. 25.

(To the multitude, —Capernaum.)

Called little ones.

Whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. —Matt. x. 42.

(To the twelve,—Galilee.)

Enjoined.

If any man desire to be first, the same shall be last of all, and servant of all.—Mark ix. 35.

(To the disciples,—Capernaum.)

121. HYPOCRISY.

(*Deceit.—Dissembling.—Dissimulation.—Feigning.—Flattery.*)

Condemned.

Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say: "If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets." Wherefore be ye witnesses unto yourselves, that ye are the children of them who killed the prophets. Fill ye up, then, the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? —Matt xxiii. 29.

(To the Scribes and Pharisees,—Jerusalem.)

Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have

omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done and not to leave the other undone. Ye blind guides who strain at a gnat and swallow a camel! Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee! cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness; even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.—Matt. xxiii. 23.

Woe unto you, Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater damnation. —Matt. xxiii. 14.

Ye hypocrites! Well did Isaiah prophecy of you, saying: "This people draweth nigh unto me with their mouth, but their heart is far from me."—Matt. xv. 7.

(To the Pharisees,—Capernaum.)

Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God.—Luke xvi. 15.

(To the Pharisees,—Perea.)

Hell is the punishment for.

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion

with the hypocrites; there shall be weeping and gnashing of teeth.—Matt. xxiv. 50.

(To the disciples,—Mount of Olives.)

Warning.

How wilt thou say to thy brother: "Let me pull out the mote out of thine eye," and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.—Matt. vii. 5.

(Sermon on the Mount,—near Capernaum.)

Take heed that no man deceive you; for many shall come in my name, saying: "I am Christ," and shall deceive many.—Matt. xxiv. 4.

(To the disciples,—Mount of Olives.)

Beware ye of the leaven of the Pharisees, which is hypocrisy; for there is nothing covered that shall not be revealed; neither hid that shall not be known.—Luke xii. 1.

(To the multitude,—Galilee.)

Many false prophets shall arise, and shall deceive many. —Matt. xxiv. 11.

(To the disciples,—Mount of Olives.)

If any man shall say unto you: "Lo, here is Christ, or there;" believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect.—Matt. xxiv. 23.

Not every one that saith unto me, "Lord, Lord," shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me on that day: "Lord, Lord, have we not prophesied in

thy name? and in thy name have cast out devils? And then will I profess unto them: "I never knew you; depart from me ye that work iniquity."—Matt. vii. 21.

(Sermon on the Mount,—near Capernaum.)

When it is evening, ye say, "It will be fair weather, for the sky is red." And in the morning, "It will be foul weather to-day, for the sky is red and lowering." O, ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign, but there shall no sign be given unto it, but the sign of the prophet Jonah.—Matt. xvi. 2.

(To the Jews,—near Magdala.)

Why call ye me "Lord," and do not the things which I say?—Luke vi. 46.

(Sermon on the Mount,—near Capernaum.)

Directions against.

Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven. Therefore when thou doest thine alms do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets. Verily, I say unto thee, they have their reward.—Matt. vi. 1.

And when thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogue, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward.

Moreover, when ye fast be not as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily, I say unto you, they have their reward.—Matt. vi. 5, 16.

Wherefore by their fruits ye shall know them.—Matt. vii. 20.

Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?—Matt. vii. 15.

122. IGNORANCE.

Spiritual may be among the learned.

Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven.—John iii. 10.

(To Nicodemus,—Jerusalem.)

Illustrated.

Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, "Behold the bridegroom cometh, go ye out to meet him." Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise: "Give us of your oil, for our lamps are gone out." But the wise answered, saying: "Not so, lest there be not enough for

us and you; but go ye rather to them that sell and buy for yourselves." And while they went to buy the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying: "Lord, Lord, open unto us." But he answered and said: "Verily, I say unto you, I know you not." Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. xxv 1.

(To the disciples,—Mount of Olives.)

We are to beware of.

Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves.—Matt. x. 16.

(To the disciples,—Galilee.)

Who then is that faithful and wise servant whom his lord has made ruler over his household, to give them meat in due season?—Matt. xxiv. 45.

(To Scribes and Pharisees,—Galilee.)

May yet apprehend salvation.

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes —Matt. xi. 25.

(To the disciples,—Capernaum.)

123. IMPATIENCE.

Christ seemed to have.

O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?—Matt. xvii. 17.

(To the disciples,—Cæsarea Philippi.)

124. IMPORTUNITY.

(*Urgency.*)

In prayer taught.

Which of you shall have a friend, and shall go unto him at midnight, and say unto him: "Friend, lend me three loaves, for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer, and say, "Trouble me not; the door is now shut, and my children are with me in bed. I cannot rise and give thee." I say unto thee, though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened.—Luke xi. 5.

(To the disciples,—near Jerusalem.)

Prevails.

I am not sent but unto the lost sheep of the house of Israel. * * It is not meet to take the children's bread and to cast it to the dogs. * * O woman, great is thy faith! be it unto thee even as thou wilt.—Matt. xv. 24, 26, 28.

(To the Sidonian woman,—near Tyre.)

125. INFLUENCE.

(*Power.*)

Of the Christian.

Ye are the light of the world. A city that is set on a hill cannot be hid.—Matt. v. 14.

(To the disciples,—Sermon on the Mount.)

To be extended.

Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven. —Matt. v. 16.

Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.—Matt. v. 15.

126. INSECURITY.

(*Danger.*)

Of blasphemers.

He that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation.—Mark iii. 29.

(To the disciples,—near Capernaum.)

Of unbelievers.

Every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man who built his house upon the sand; and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.—Matt. vii. 26.

Sermon on the Mount,—near Capernaum.)

127. JEALOUSY.

Of God in salvation.

Every plant which my heavenly Father hath not planted shall be rooted up.—Matt. xv. 13.

(To the disciples,—at Capernaum.)

128. JERUSALEM.

Christ yearning over as he leaves.

O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you ye shall not see me henceforth, till ye shall say: "Blessed is he that cometh in the name of the Lord."—Matt. xxiii. 37.

(Near Jerusalem.)

129. JESTING.

(*Joking.—Lightness of Words.—Sporting.*)

Seems forbidden.

I say unto you, that every idle word that men shall say they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shall be condemned.—Matt. xii. 36.

(To the Pharisees,—Galilee.)

See also WORDS, 255.

130. JEWS.

(*Hebrews.—Israelites.*)

Had sufficient light in the Old Testament.

An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.—Matt. xii. 39.

(To the disciples,—Galilee.)

Did not really keep Moses' law.

Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? * * I have done one work, and ye all marvel. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers), and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at me because I have made a man every whit whole on the Sabbath day?—John vii. 19, 21.

(To the Jews,—Jerusalem.)

Did not truly believe Moses.

Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?—John v. 45.

Did not keep the commandments.

Why do ye also transgress the commandment of God by your tradition? For God commanded, saying: "Honor thy father and mother, and whosoever curseth father or mother let him die the death." But ye say whosoever shall say to his father or his mother it is a gift by whatsoever thou mightest be profited by me, and honor not his father or his mother, he shall be free; thus have ye made the commandment of God of none effect, by your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying: "This people draweth nigh unto me with their mouth, but their heart is far from me. But in vain do they worship

me, teaching for doctrines, the commandments of men."—Matt. xv. 2.

(To Pharisees,—Capernaum.)

Were to have the gospel offer first.

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.—Matt. x. 5.

(To the twelve,—Galilee.)

Rejected the gospel offer.

Hear another parable. There was a certain householder who planted a vineyard and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time for the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants and beat one, and killed another, and stoned another. Again he sent other servants, more than the first; and they did unto them likewise. But last of all he sent unto them his own son, saying, "they will reverence my son." But when the husbandmen saw the son, they said among themselves: "This is the heir; come, let us kill him, and let us seize on his inheritance." And they caught him, and cast him out of the vineyard, and slew him. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? Did ye never read in the Scriptures, The stone which the builders rejected the same is become the head of the corner? This is the Lord's doings, and it is marvellous in our eyes. Therefore say I unto you: "The kingdom of

heaven shall be taken from you and given to a nation bringing forth the fruits thereof."—Matt. xxi. 33.

(To the chief priests and elders,—Jerusalem.)

Did not know God because they rejected Christ.

If I honor myself my honor is nothing; it is my Father that honoreth me; of whom ye say that he is your God. Yet ye have not known him, but I know him; and if I should say, "I know him not," I shall be a liar like unto you; but I know him and keep his saying. Your father Abraham rejoiced to see my day, and he saw it and was glad.—John viii. 54.

Fatally misjudged Christ.

Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I came and whither I go. * * I am one that bear witness of myself, and the Father that sent me beareth witness of me. * * Ye neither know me nor my Father; if ye had known me, ye should have known my Father also.—John viii. 14, 18.

Turned away from the truth.

I speak to them in parables, because they seeing, see not; and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith: By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and should hear with their ears, and should understand with their

heart, and should be converted, and I should heal them.—Matt. xiii. 13.

(To the disciples,—Lake Galilee.)

Their blindness.

If I tell you, ye will not believe. And if I also ask you, ye will not answer me, nor let me go.—Luke xxii. 67.

(To chief priests,—Jerusalem.)

Christ came to judge them.

For judgment I am come into this world, that they who see not, might see; and that they who see, might be made blind. * * If ye were blind ye should have no sin; but now ye say, "We see;" therefore your sin remaineth. —John ix. 39, 41.

Condemned for rejecting Christ.

If God were your Father, ye would love me, for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words. Ye therefore hear them not because ye are not of God.—John viii. 42.

(To the Jews,—Jerusalem.)

I know that ye are Abraham's seed, but ye seek to kill me, because my word hath no place in you. I speak that

which I have seen with my Father; and ye do that which ye have seen with your father.—John viii. 37.

I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come. * * Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins. * * * * Even the same that I said unto you from the beginning. I have many things to say and to judge of you; but he that sent me is true; and I speak to the world those things which I have heard of him.—John viii. 21, 23.

Ye both know me and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not, but I know him, for I am from him, and he hath sent me.—John vii. 28.

Those not receiving Christ were not the spiritual seed of Abraham.

If ye were Abraham's children ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth which I have heard of God; this did not Abraham. Ye do the deeds of your father.—John viii. 39.

Christ witnesses against them.

Let them alone, they be blind, leaders of the blind, both shall fall into the ditch.—Matt. xv. 14.

(To the disciples,—Capernaum.)

Parable against.

A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none.

Then said he unto the dresser of his vineyard: "Behold, these three years I come seeking fruit on this fig tree and find none; cut it down, why cumbereth it the ground." And he answering, said: "Lord, let it alone this year also, till I shall dig about it and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down."—Luke xiii. 6.

(To the multitude,—Galilee.)

Rebuked for hypocrisy.

Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.—Luke xvi. 15.

(To the disciples,—Perea.)

Rigorous, and ungodly, and proud.

The Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, "Rabbi, Rabbi."—Matt. xxiii. 2.

(To the multitude,—Jerusalem.)

The disciples warned against.

Take heed and beware of the leaven of the Pharisees and of the Sadducees. * * O ye of little faith, why reason ye among yourselves because ye have bought no

bread? Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up; neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not unto you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?—Matt. xvi. 6.

(To the disciples,—near Lake Galilee.)

Their destruction foretold.

When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them who are in Judea, flee to the mountains; and let them who are in the midst of it depart out; and let not them who are in the countries enter thereinto, for these be the days of vengeance, that all things that are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—Luke xxi. 20.

(To the disciples,—Mount of Olives.)

Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold the days are coming in the which they shall say, "Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, "Fall on us," and to the hills,

"Cover us." For if they do these things in a green tree, what shall be done in the dry?—Luke xxiii. 28.

(To the women,—Golgotha.)

131. JOHN THE BAPTIST.

(*Elijah.—Forerunner.*)

Was greater than a prophet.

What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out to see? A man clothed in soft raiment? Behold they that wear soft clothing are in kings' houses. But what went ye out to see? A prophet? Yea, I say unto you, and more than a prophet.—Matt. xi. 7.

(To the multitude,—Capernaum.)

Was the expected Elijah.

This is he of whom it is written: "Behold, I send my messenger before thy face, who shall prepare thy way before thee." Verily I say unto thee, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force; for all the prophets and the law prophesied until John; and if ye will receive it, this is Elijah who was to come. Who hath ears to hear, let him hear.—Matt. xi. 10.

132. JONAH.

Christ confirms the account of.

An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the

prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.—Matt. xii. 39.

(To the Pharisees,—Galilee.)

133. JOY.

(*Bliss.—Delight.—Ecstacy.—Exultation.—Felicity.—Gladness.—Happiness.—Rapture.—Transport.*)

Belongs to the Christian.

Now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. * * And the glory which thou gavest me I have given them; that they may be one, even as we are one.—John xvii. 13, 22.

(From the last prayer with the disciples,—Jerusalem.)

Christian fasting even is not with sadness.

When ye fast be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, "They have their reward." But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly.—Matt. vi. 16.

(Sermon on the Mount,—near Capernaum.)

See also CONTENTMENT, 51; PEACE, 170; PLEASURE, 177.

134. JUDAS.

Jesus knew his character.

I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled: "He that eateth

bread with me hath lifted up his heel against me." Now I tell you before it come, that when it is come to pass ye may believe that I am he. * * Verily, verily, I say unto you, that one of you shall betray me. * * He it is to whom I shall give a sop when I have dipped it. * * That thou doest do quickly.—John xiii. 18, 21, 26, 27.

(To the disciples,—Jerusalem.)

Sinned more than the murderers of Christ.

Thou couldst have no power at all against me except it were given thee from above; therefore he that delivered me unto thee hath the greater sin.—John xix. 11.

(To Pilate, at the trial,—Jerusalem.)

135. JUDGING.

Often very wrong.

That which is highly esteemed among men is abomination in the sight of God.—Luke xvi. 15.

(To the multitude,—Perea.)

General conduct, grounds of.

Either make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit.—Matt. xii. 33.

(To the Pharisees,—Galilee.)

Yet must not be based on appearance.

Judge not by appearance, but judge righteous judgment. —John vii. 24.

(To the Jews,—Jerusalem.)

Is a duty.

Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye

shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them.—Matt. vii. 15.

(Sermon on the Mount,—near Capernaum.)

We are not able to pass sentence of guilt.

He that is without sin among you, let him first cast a stone at her.—John viii. 7.

(To Scribes and Pharisees,—Jerusalem.)

And is to be refrained from.

Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother: "Let me pull out the mote out of thine eye;" and behold the beam is in thine one eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.—Matt. vii. 1.

(Sermon on the Mount,—near Capernaum.)

136. JUDGMENT.

(*Discernment.—Discrimination.*)

Human defective.

Many that are first shall be last, and the last shall be first.—Matt. xix. 30.

(To the disciples,—Perea.)

Of God, must not be too readily applied.

Suppose ye that those Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay, but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay, but except ye repent ye shall all likewise perish.—Luke xiii. 2.

(To the multitude,—Galilee.)

Shall be for rejecting Christ.

This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John iii. 19.

(To Nicodemus,—Jerusalem.)

Clearly taught.

So when even was come, the lord of the vineyard saith unto his steward: "Call the laborers and give them their hire, beginning from the last unto the first."—Matt. xx. 8.

(To the disciples,—Perea.)

Surety of.

Every plant which my heavenly Father hath not planted, shall be rooted up.—Matt. xv. 13.

(To the disciples,—Capernaum.)

Shall be according to Christ's teachings.

If any man hear my words and believe not, I judge him not, for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken the same shall judge him in the last day. For I have not spoken of myself, but the Father who sent me. He gave

me a commandment what I should say and what I should speak. And I know that his commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto me, so I speak.—John xii. 47.

(To the multitude,—Jerusalem.)

Shall be searching.

Every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt has lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.—Mark ix. 49.

(To the disciples,—Capernaum.)

Take therefore the talent from him, and give it unto him who hath ten talents; for unto every one that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.—Matt. xxv. 28.

(Mount of Olives.)

137. JUDGMENT DAY.

(*Day of Judgment.—Separation.*)

Clearly taught.

Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—Matt. x. 15.

(To the twelve,—Galilee.)

Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long

ago in sackcloth and ashes. But I say unto you it shall be more tolerable for Tyre and Sidon in the day of judgment than for you.—Matt. xi. 21.

(To the multitude,—Capernaum.)

The word that I have spoken, the same shall judge him in the last day.—John xii. 48.

(Jerusalem.)

Thou Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.—Matt. xi. 23.

(Capernaum.)

The men of Nineveh shall rise up in judgment with this generation and condemn it, because they repented not at the preaching of Jonah; and behold a greater than Jonah is here. The Queen of the South shall rise up in judgment with this generation and shall condemn it, for she came from the uttermost parts of the earth, to hear the wisdom of Solomon, and behold a greater than Solomon is here—Matt. xii. 41.

(To the Pharisees,—Galilee.)

I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matt. xii. 36.

Terrible separation and disappointment.

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without and to

knock at the door, saying: "Lord, Lord, open unto us;" and he shall answer and say unto you: "I know ye not whence ye are."—Luke xiii. 25.

(To the multitude,—Perea.)

I say unto you that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.—Matt. viii. 11.

(When the centurion came to him at Capernaum.)

Not every one that saith unto me, "Lord, Lord," shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day: "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils? and in thy name done many wonderful works?" And then will I profess unto them, "I never knew you; depart from me, ye that work iniquity."—Matt. vii. 21.

(Sermon on the Mount,—near Capernaum.)

The scene.

When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand but the goats on the left. Then shall the king say unto them on his right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me

in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Then shall the righteous answer him, saying: "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison, and came unto thee?" And the king shall answer and say unto them: "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then shall he say, also to them on the left hand: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." Then shall they, also, answer him, saying: "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Then shall he answer them, saying: "Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not to me." And these shall go away into everlasting punishment; but the righteous into life eternal.—Matt. xxv. 31.

(To the disciples,—Mount of Olives.)

138. JUSTIFICATION.

(*Exculpation.*)

By faith.

He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not

believed in the name of the only begotten Son of God.—John iii. 18.

(To Nicodemus,—Jerusalem.)

Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—John v. 24.

(To the multitude.)

The result of humble dependence on God.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: "God, I thank thee that I am not as other men are: extortioners, unjust, adulterers, or even as this publican. I fast twice in a week; I give tithes of all that I possess." And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me, a sinner." I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke xviii. 10.

(To the Pharisees,—Perea.)

139. KINDNESS.

(*Clemency.—Compassion.—Favor.—Gentleness.—Goodness.—Goodwill.—Grace.—Humanity.—Mildness.—Tenderness.*)

Law of.

All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.—Matt. vii. 12.

(Sermon on the Mount,—near Capernaum.)

Thou shalt love thy neighbor as thyself. There is none other commandment greater.—Mark xii. 31.

(To a scribe,—Jerusalem.)

Whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.—Matt. v. 41.

(Sermon on the Mount,—near Capernaum.)

God notices.

Whosoever shall give to drink unto one of these little ones, a cup of cold water only, in my name, verily I say unto you, he shall in no wise lose his reward.—Matt. x. 42.

(To the twelve,—Galilee.)

To enemies taught.

Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives but to save them.—Luke ix. 54.

(To James and John,—near Samaria.)

Love ye your enemies, do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest, for he is kind unto the unthankful and to the evil.—Luke vi. 35.

(Sermon on the Mount,—near Capernaum.)

To the unfortunate taught.

A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him he passed by on the other side. And likewise a Levite, when he was at that place, came and looked on him and passed by on the other side. But a

certain Samaritan, as he journeyed came where he was; and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence and gave them to the host, and said unto him: "Take care of him, and whatsoever thou spendest more, when I come again I will repay thee." Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?—Luke x. 30.

(To the lawyer,—Jerusalem.)

Of Christ to Judas.

Friend, wherefore art thou come?—Matt. xxvi. 50.

(In the garden.)

See also BENEFICENCE, 22; TENDERNESS, 236.

140. KINFOLKS.

(*Kindred.—Relation.*)

The Lord regarded.

Woman, behold thy Son. * * Behold thy mother.—John xix. 6.

(On the cross.)

Christ looks upon his followers as such.

Who is my mother? And who are my brethren? * * Behold my mother and my brethren, for whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother.—Matt. xii. 48.

(To his disciples,—in Galilee.)

141. KINGDOM OF GOD.

Specially commenced with Christ.

The law and the prophets were until John; since that

time the kingdom of God is preached, and every man presseth into it.—Luke xvi. 16.

(To the disciples,—Perea.)

Christ sent to preach.

I must preach the kingdom of God to other cities also, for therefore am I sent.—Luke iv. 43.

(To the inhabitants,—Galilee.)

To be sought first.

Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—Matt. vi. 33.

(Sermon on the Mount,—near Capernaum.)

Not known to the unregenerate.

Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God.—John iii. 3.

(To Nicodemus,—Jerusalem.)

Children are included.

Suffer little children and forbid them not to come unto me, for of such is the kingdom of God.—Matt. xix. 14.

(To the disciples,—Perea.)

142. KINGDOM OF HEAVEN.

At hand.

Repent, for the kingdom of heaven is at hand.—Matt. iv. 17.

(Preaching at Capernaum.)

Belongs to the meek.

Blessed are the meek, for theirs is the kingdom of heaven.—Matt. v. 3.

(Sermon on the Mount,—near Capernaum.)

Belongs to the persecuted.

Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.—Matt. v. 10.

It is a growth.

So is the kingdom of heaven as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.—Mark iv. 20.

(To the disciples,—near Capernaum.)

Growth, like leaven.

The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till the whole was leavened.—Matt. xiii. 33.

Like a plant.

The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds. But when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.—Matt. xiii. 31.

Beyond price.

The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all he hath, and buyeth that field.—Matt. xiii. 44.

The kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl

of great price, went and sold all that he had and bought it.—Matt. xiii. 45.

Contains good and bad, who will be separated.

The kingdom of heaven is like a net that was cast into the sea and gathered of every kind, which when it was full they drew to shore and sat down and gathered the good into vessels but cast the bad away.—Matt. xiii. 47.

The kingdom of heaven is likened unto a man who sowed good seed in his field; but while men slept his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him: "Sir, didst thou not sow good seed in thy field? from whence then hath it tares?" He said unto them: "An enemy hath done this." The servants said unto him: "Wilt thou then that we go and gather them up?" But he said: "Nay, lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest, and in the time of the harvest I will say to the reapers: 'gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.'"—Matt. xiii. 24.

The kingdom of heaven is like unto a certain king who made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again he sent forth other servants, saying: "Tell them who are bidden, behold, I have prepared my dinner. My oxen and my fatlings are killed, and all things are ready; come unto the marriage." But they

made light of it and went their ways, one to his farm, another to his merchandise. And the remnant took his servants and entreated them spitefully, and slew them. But when the king heard thereof he was wroth, and he sent forth his armies and destroyed those murderers, and burned up their city. Then said he to the servants: "The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests.—Matt. xxii. 2.

(To the chief priests and elders,—Jerusalem.)

Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, "Behold the bridegroom cometh, go ye out to meet him." Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise: "Give us of your oil, for our lamps are gone out." But the wise answered, saying: "Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, "Lord, Lord, open unto us." But he answered and said, "Verily I say unto you, I know

you not." Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. xxv. 1.

(To the disciples,—Mount of Olives.)

The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to every man according to his several ability, and straightway took his journey. Then he that had received the five talents, went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And he that had received five talents, came and brought other five talents, saying: "Lord, thou deliveredst unto me five talents; behold I have gained beside them five talents more." His lord said unto him, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord." He also that had received two talents, came and said: "Lord, thou deliveredst unto me two talents; behold I have gained two other talents beside them." His lord said unto him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy lord." Then he who had received the one talent, came and said, "Lord, I knew thee that thou art an hard man; reaping where thou hast not sown, and gathering where thou hast not strewed.

And I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine." His lord answered and said unto him, "Thou wicked and slothful servant; thou knewest that I reap where I sowed not, and gather where I have not strewed. Thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Take, therefore, the talent from him, and give unto him who hath ten talents; for unto every one that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.—Matt. xxv. 14.

Teaches a strict reckoning.

The kingdom of heaven is likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought to him who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, "Lord, have patience with me and I will pay thee all." Then the lord of that servant was moved with compassion, and loosed him and forgave him the debt. But the same servant went out and found one of his fellow servants who owed him an hundred pence: and he laid hands on him and took him by the throat, saying, "Pay me that thou owest." And his fellow servant fell down at his feet, and besought him, saying, "Have patience with me and I will pay thee all." And he would not, but went and cast him into prison till he should pay the debt. So

when his fellow servants saw what was done, they were very sorry, and came and told their lord all that was done. Then his lord, after that he had called him, said unto him, "O, thou wicked servant, I forgave thee all that debt because thou desiredst me. Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?" And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.—Matt. xviii. 23.

(To the disciples,—Capernaum.)

Is a scene of complaint.

The kingdom of heaven is like unto a man that is a householder, who went out early in the morning to hire laborers into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them: "Go ye also into the vineyard, and whatsoever is right I will give you." And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, "Why stand ye here all the day idle?" They say unto him, "Because no man hath hired us." He saith unto them, "Go ye also into the vineyard, and whatsoever is right that ye shall receive." So when even was come the lord of the vineyard saith unto his steward, "Call the laborers and give them their hire, beginning from the last unto the first." And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came they supposed that they should

have received more, and they received every man a penny. And when they had received it they murmured against the good man of the house, saying, "These last have wrought but one hour, and thou hast made them equal unto us who have borne the burden and the heat of the day." But he answered one of them and said, "Friend, I do thee no wrong; didst thou not agree with me for a penny? Take that thine is and go thy way. I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last, for many be called, but few chosen.—Matt. xx. 1.

(To the disciples,—Perea.)

Kingdom of Christ not limited to this world.

My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence.—John xviii. 36.

(To Pilate, at the trial,—Jerusalem.)

143. KNOWLEDGE.

The world has of worldly kind.

The children of this world are in their generation wiser than the children of light.—Luke xvi. 8.

(To the disciples,—Perea.)

Spiritual, enemies of Christ had not.

These things will they do unto me because they have not known the Father nor me.—John xvi. 3.

(Jerusalem.)

Spiritual, the world has not.

O righteous Father, the world hath not known thee; but

I have known thee, and these have known that thou didst send me.—John xvii. 25.

(From the last prayer with the disciples.)

Of Christ, is salvation.

This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.—John xvii. 3.

Of doctrine, comes by obedience.

If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself.—John vii. 17.

(To the multitude.)

Of truth, Christ's followers shall have.

Ye shall know the truth, and the truth shall make you free.—John viii. 32.

(To the Jews.)

Jesus had of all things.

Before Philip called thee, when thou wast under the fig tree, I saw thee.—John i. 48.

(To Nathaniel,—at the Jordan.)

Go into the city to such a man and say unto him: "The Master saith, my time is at hand; I will keep the Passover at thy house, with my disciples."—Matt. xxvi. 18.

(To the disciples,—Bethany.)

Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them and bring them to me. And if any man say aught unto you, ye shall say: "The Lord hath need of them;" and straightway he will send them.—Matt. xxi. 2.

(To two disciples,—Bethphage.)

Go call thy husband and come hither. * * Thou

hast well said: "I have no husband;" for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.—John iv. 17.

(To the woman of Samaria,—Shechem.)

Thou art not far from the kingdom of heaven.—Mark xii. 24.

(To a lawyer,—Jerusalem.)

144. LAW.

Of the land, to be obeyed.

Why tempt ye me, ye hypocrites? Show me the tribute money. * * Whose is this image and superscription? * * Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's.—Matt. xxii. 18.

(To the Pharisees,—Jerusalem.)

The Scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not after their works, for they say, and do not.—Matt. xxiii. 2.

(To the multitude.)

Jesus obeyed.

Go show yourselves unto the priests.—Luke xvii. 14.

(To the ten lepers,—Samaria.)

Go thy way, show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them.—Matt. viii. 4.

(To a leper whom he healed,—near Capernaum.)

The world under, until Christ.

The law and the prophets were until John: since that time the kingdom of heaven is preached, and every man presseth into it.—Luke xvi. 16.

(To the Pharisees,—Perea.)

Epitome of God's law.

All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.—Matt. vii. 12.

(Sermon on the Mount,—near Capernaum.)

Prevents no Christian from doing what is best to do.

Have ye not read what David did when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them who were with him, but only for the priests? Or have ye not read in the law how that on the Sabbath day the priests in the temple profane the Sabbath, and are blameless?—Matt. xii. 3.

(To the Pharisees,—on the way to Galilee.)

Shall not fail.

It is easier for heaven and earth to pass, than one tithe of the law to fail.—Luke xvi. 17.

(To the disciples,—Perea.)

145. LIBERTY.

(*Freedom.—Permission.*)

Of the Christian.

Ye shall know the truth, and the truth shall make you free.—John viii. 32.

(To the Jews,—Jerusalem.)

Verily, verily, I say unto you, whosoever committeth sin is the servant of sin, and the servant abideth not in the house forever; but the Son abideth ever. If the Son, therefore, shall make you free, ye shall be free indeed.—John viii. 34.

146. LIFE.

(*Eternal Life.*)

The true idea of.

It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. iv. 4.

(To Satan,—at the temptation.)

Is more than earth.

A man's life consisteth not in the abundance of the things which he possesseth.—Luke xii. 15.

(To the multitude,—Galilee.)

Here is of little moment.

He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.—John xii. 25.

(To certain Greeks,—Jerusalem.)

Is far less than salvation.

Whosoever will save his life shall lose it, and whosoever will lose his life for my sake, shall find it: for what is a man profited, if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?—Matt. xvi. 25.

(To the disciples,—Cæsarea Philippi.)

Belongs to Christ.

I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing.—John xv. 5.

(Jerusalem.)

Eternal, is secured to the Christian.

Whosoever drinketh of this water shall thirst again.

But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.—John iv. 13.

(To the woman of Samaria,—Shechem.)

Eternal, is only in Christ.

Murmur not among yourselves. No man can come to me except the Father draw him; and I will raise him up at the last day. It is written in the prophets: "And they shall be all taught of God." Every man therefore that hath heard and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he who is of God, he hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat bread in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am that living bread which came down from heaven. If any man eat of this bread he shall live forever, and the bread which I shall give is my flesh, which I will give for the life of the world.—John vi. 43.

(To the multitude,—Capernaum.)

This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.—John xvii. 3.

(Last prayer with the disciples,—Jerusalem.)

Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever.—John vi. 53.

(To the multitude,—Capernaum.)

Consequent of obedience.

Verily, verily, I say unto you, if a man keep my sayings he shall never see death.—John viii. 51.

(To the Jews,—Jerusalem.)

Is a careful matter.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell upon the face of the earth. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.—Luke xxi. 34.

(To the disciples,—Mount of Olives.)

Its mysteries shall finally be made light.

What I do thou knowest not now, but thou shalt know hereafter.—John xiii. 7.

(To Peter,—Jerusalem.)

147 LIGHT.

(*Guide.—Instruction.—Teaching.*)

Christ is the light of the world.

I am come a light into the world, that whosoever believeth on me should not abide in darkness.—John xii. 46.

(To the multitude,—Jerusalem.)

Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you. For he that walketh in darkness knoweth not whither he goeth. While ye have the light believe in the light, that ye may be the children of light.—John xii. 35.

I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.—John viii. 12.

The unregenerate discard.

This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.—John iii. 19.

(To Nicodemus,—Jerusalem.)

Is sufficient, if Christ be in the heart.

Take heed that the light which is in thee be not darkness. If thy whole body, therefore, be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give the light.—Luke xi. 35.

(To Scribes and Pharisees,—Galilee.)

Men to be judged according to.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah, and behold a greater than Jonah is here.

The Queen of the South shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of

Solomon; and behold a greater than Solomon is here.—Matt. xii. 41. (To the Pharisees,—Galilee.)

147½. LITTLE THINGS.

Show condition of the heart.

He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.—Luke xvi. 10.

(To the disciples,—Perea.)

Often are means of acquainting some with Christ.

Zacchæus, make haste and come down; for to-day I must abide at thy house.—Luke xix. 5.

(Jericho.)

Do not escape Christ's notice.

Verily I say unto you, that this poor widow hath cast more in than all they who have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.—Mark xii. 43.

(To the disciples,—Jerusalem.)

Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward. —Matt. x. 42.

(To the twelve,—Galilee.)

148. LORD'S SUPPER.

(*Communion.—Eucharist.—Sacrament.*)

Instituted and commanded.

Take, eat, this is my body, which is given for you. * * Drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins.

* This do in remembrance of me. I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.—Matt. xxvi. 26 ; Luke xxii. 19.

(To the disciples, upper room,—Jerusalem.)

See also LIFE, 146.

149. LOVE.

(*Affection.—Fondness.—Friendship.*)

Of God, grounded on belief.

The Father himself loveth you, because ye have loved me, and have believed that I came out from God.—John xvi. 27.

(To the disciples,—Jerusalem.)

If following God a man will love Christ.

If God were your Father ye would love me ; for I proceeded forth and came from God.—John viii. 42.

(To Jews.)

Sign of discipleship.

A new commandment give I unto you, that ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.—John xiii. 34.

(To the disciples.)

Shown by obedience.

If ye love me keep my commandments. He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father and I will love him, and will manifest myself to him. If any man love me, he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him.—John xiv. 15, 21, 23.

We are to love Christ supremely.

He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.—Matt. x. 37.

(To the twelve,—Galilee.)

The golden rule.

As ye would that men should do to you, do ye also to them likewise. For if ye love them who love you, what thank have ye? for sinners do also the same.—Luke vi. 31.

(Sermon on the Mount,—near Capernaum.)

Is the great commandment.

The first of all the commandments is: "Hear, O Israel. The Lord our God is one Lord. And thou shalt love the Lord thy God, with all thy soul, and with all thy mind, and with all thy strength." This is the first commandment, and the second is like, namely, this: "Thou shalt love thy neighbor as thyself." There is none other commandment greater than these.—Mark xii. 29.

(To the Scribes,—Jerusalem.)

Is commanded.

These things I command you that ye love one another.—John xv. 17.

(To the disciples.)

Of Christ for his followers.

Whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother.—Matt. xii. 50.

(Galilee.)

Christ's love divine.

As the Father hath loved me, so have I loved you; continue ye in my love.—John xv. 9.

(Jerusalem.)

I have declared unto them thy name and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.—John xvii. 26.

(Last prayer with the disciples.)

Secures forgiveness.

I say unto thee, her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven the same loveth little.—Luke vii. 47.

(To dinner guests,—Capernaum.)

Is rewarded.

Whosoever shall give you a cup of cold water to drink, in my name, because ye belong to Christ, verily, I say unto you, he shall not lose his reward.—Mark ix. 41.

(To disciples.)

Of God for sinners.

When he was yet a great way off his father saw him and had compassion, and ran, and fell on his neck and kissed him.—Luke xv. 20.

(To Scribes and Pharisees,—Perea.)

See also KINDNESS, 139; TENDERNESS, 236.

150. LUKEWARMNESS.

(*Indifference.—Indecision.*)

Impracticable.

No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one

and despise the other. Ye cannot serve God and mammon. —Matt. vi. 24.

(Sermon on the Mount,—near Capernaum.)

Relaxing into.

He was a burning and a shining light, and ye were willing for a season to rejoice in his light.—John v. 35.

(To the Jews,—Jerusalem.)

Warning against.

Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.—Matt. xxvi. 41.

(To the disciples,—Gethsemane.)

No man having put his hand to the plough, and looking back, is fit for the kingdom of God.—Luke ix. 62.

(To a new convert,—Lake Galilee.)

Remember Lot's wife.—Luke xvii. 32.

(To his disciples,—Perea.)

See also BACKSLIDING, 18.

151. LUST.

The sin is even in the thought.

I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery already in his heart. —Matt. v. 28.

(Sermon on the Mount,—near Capernaum.)

152. MARTYRS.

Their strength.

Fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.—Matt. x. 28.

(To the twelve,—Galilee.)

Losing and saving life.

Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it.—Luke xvii. 33.

(To the Pharisees,—Perea.)

He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal.—John xii. 25.

(To the Greeks,—Jerusalem.)

153. MARY.

Although his mother, yet entirely separated from his divine power.

Woman, what have I to do with thee? Mine hour is not yet come.—John ii. 4.

(To Mary, Cana.)

Christ did not lose a care for her.

Woman, behold thy son.—John xix. 26.

(To Mary,—from the cross.)

Behold thy mother.—John xix. 27.

(To John.)

154. MEEKNESS.

(*Gentleness.—Mildness.*)

Reward of.

Blessed are the meek, for they shall inherit the earth.—Matt. v. 5.

(Sermon on the Mount,—near Capernaum.)

Blessed are the peacemakers, for they shall be called the children of God.—Matt. v. 9

Blessed are the poor in spirit, for theirs is the kingdom of heaven.—Matt. v. 3.

Of Christ.

Take my yoke upon you and learn of me, for I am meek and lowly in heart.—Matt. xi. 29.

(To the multitude,—Capernaum.)

See also FORBEARANCE, 99.

155. MERCY.

(*Clemency.—Compassion.—Pity.—Sympathy.*)

Reward of.

Blessed are the merciful, for they shall obtain mercy.—Matt. v. 7.

(Sermon on the Mount,—near Capernaum.)

Is above works.

Go ye and learn what that meaneth: "I will have mercy and not sacrifice;" for I am not come to call the righteous but sinners to repentance.—Matt. ix. 13.

(To the Pharisees, at Matthew's feast,—Capernaum.)

See also FORGIVENESS, 101; GRACE, 110, 139; MILDNESS, 99, 139, 153.

156. MINISTERS.

(*Clergymen.*)

Need great caution.

Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. Beware of men, for they will deliver you up to the councils, and they will scourge you in the synagogues, and ye shall be brought before kings and governors, for my sake, for a testimony against them and the Gentiles.—Matt. x. 16.

(To the twelve,—Galilee.)

To be cared for, for Christ's sake.

He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. —Matt. x. 40.

Should receive good support without their outside exertion.

Provide neither gold, nor silver, nor brass, in your purses; nor scrip for your journey; neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.—Matt. x. 9.

May choose a place for work and remove thither.

Whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—Matt. x. 14.

Should choose associates proper and congenial.

Into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence. And when ye come into a house, salute it; and if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return unto you.—Matt. x. 11.

Call and preparation.

Follow me, and I will make you fishers of men.—Matt. iv. 19.

(To Peter and Andrew,—Capernaum.)

Their work.

Rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of those things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me.—Acts xxvi. 16.

(To Saul,—on the way to Damascus.)

157. MIRACLES.

Confirmation of faith.

Except ye see signs and wonders ye will not believe.—John iv. 48.

(To a nobleman,—Galilee.)

Lazarus is dead, and I am glad for your sakes that I was not there, to the intent that ye may believe.—John xi. 14.

(To the disciples,—Bethany.)

Christ confirms the Old Testament miracles.

As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth on him should not perish but have eternal life.—John iii. 14.

(To Nicodemus,—Jerusalem.)

An evil and adulterous generation seeketh after a sign, but there shall no sign be given to it but the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so shall the Son of man be

three days and three nights in the heart of the earth.—Matt. xii. 39.

(To the Pharisees,—in Galilee.)

158. MISSION.

Of Christ.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. xx. 28.

(To the apostles,—Perea.)

Was earnest in its accomplishment.

I must preach the kingdom of God to other cities also, for therefore am I sent.—Luke iv. 43.

(To the multitude,—Galilee.)

Go ye and tell that fox: "Behold I cast out devils, and I do cures to-day and to-morrow; and the third day I shall be perfected; nevertheless, I must walk to-day, and to-morrow, and the day following.—Luke xiii. 32.

(To the Pharisees,—Perea.)

The boyhood glimpse of.

Wist ye not that I must be about my Father's business?—Luke ii. 49.

(To his parents,—in the Temple.)

He looked forward to.

Woman, what have I to do with thee? Mine hour is not yet come.—John ii. 4.

(To Mary,—Cana.)

Of the gospel, commanded.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And

these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.—Mark xvi. 15.

(To the eleven,—Bethany.)

159. MOURNERS.

Comfort promised.

Blessed are they that mourn, for they shall be comforted. —Matt. v. 4.

(Sermon on the Mount,—near Capernaum.)

See also COMFORT, 42; SORROW, 222.

160. MULTITUDE.

(*Common People.—Masses.*)

Christ's care for.

They need not depart. Give ye them to eat. * * Bring them hither to me.—Matt. xiv. 16.

(To the disciples,—near Lake Galilee.)

I have compassion on the multitude, because they continue with me now three days, and have nothing to eat, and I will not send them away fasting, lest they faint in the way. How many loaves have ye?—Matt. xv. 32.

(Decapolis.)

161. MYSTERIES.

Shall yet all be made plain.

What I do thou knowest not now, but thou shalt know hereafter.—John xiii. 7.

(To Peter,—Jerusalem.)

162. NEIGHBOR.

Who is.

A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed he took out two pence and gave them to the host, and said unto him: "Take care of him, and whatsoever thou spendest more, when I come again I will repay thee." Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?—Luke x. 30.

(To a lawyer,—near Jerusalem.)

163. NON-RESISTANCE.

Christ practiced.

Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how, then, shall the scriptures be fulfilled, that thus it must be?—Matt. xxvi. 52.

(To Peter,—in the garden.)

Yet seems not to command.

When I sent you without purse, and script, and shoes, lacked ye anything? * * But now he that hath a purse let him take it, and likewise his script. And he that hath no sword let him sell his garment and buy one.—Luke xxii. 35.

(To his disciples,—Jerusalem.)

164. OATHS.

Ye have heard that it hath been said by them of old time: "Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths. But I say unto you: "Swear not at all; neither by heaven, for it is God's throne; neither by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thine head, because thou canst not make one hair white or black; but let your communications be yea, yea; nay, nay; for whatsoever is more than these cometh of evil.—Matt. v. 33.

(Sermon on the Mount,—near Capernaum.)

165. OBEDIENCE.

(*Compliance.—Dutifulness.—Submissiveness.*)

A mark of discipleship.

Whosoever shall do the will of God, the same is my brother, and my sister, and my mother.—Mark iii. 35.

(To the disciples,—Galilee.)

If ye keep my commandments ye shall abide in my love.—John xv. 10.

(Jerusalem.)

Ye are my friends if ye do whatsoever I command you. —John xv. 14.

If ye love me keep my commandments.—John xiv. 15.

He that hath my commandments and keepeth them, he it is that loveth me.—John xiv. 21.

If a man love me he will keep my words, and my Father will love him; and we will come unto him and make our abode with him. He that loveth me not keepeth not my sayings.—John xiv. 23.

Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven. —Matt. v. 16.

(Sermon on the Mount,—near Capernaum.)

If thou wilt enter into life, keep the commandments. —Matt. xix. 17.

(To a rich young man.—Perea.)

Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.—Matt. v. 19.

(Sermon on the Mount,—near Capernaum.)

If ye know these things happy are ye if ye do them.— John xiii. 17.

(To the disciples,—Jerusalem.)

Not every one that saith unto me, "Lord, Lord," shall enter into the kingdom of heaven.—Matt. vii. 21.

(Sermon on the Mount,—near Capernaum.)

Is first duty.

Thou shalt love the Lord thy God with all thy heart and with all thy soul. This is the first and great commandment.—Matt. xxii. 37.

(To a lawyer,—Jerusalem.)

Shall be rewarded.

His lord said unto him, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."—Matt. xxv. 31.

(To the disciples,—Mount of Olives.)

Is graceful.

Suffer it to be so now, for thus it becometh us to fulfil all righteousness.—Matt. iii. 15.

(To John,—at the Jordan.)

Security of.

Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like; he is like a man who built a house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house and could not shake it, for it was founded upon a rock.—Luke vi. 47.

(Sermon on the Mount,—near Capernaum.)

166. OFFENCES.

(*Affronts.—Faults.—Indignities.—Injustice.—Injury.—Insults.—Misdeeds.*)

To be avoided.

What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute, of their own children or of strangers? * * Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money; that take and give unto them for me and thee.—Matt. xvii. 25.

Against Christians will be judged.

Whoso shall offend one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the midst of the sea.

Woe unto the world because of offences, for it must needs be that offences come; but woe to the man by whom the offence cometh.—Matt. xviii. 6.

(To the disciples,—Capernaum.)

167. OLD TESTAMENT.

Sacred and true.

Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil; for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.—Matt. v. 17.

(Sermon on the Mount,—near Capernaum.)

Testifies of Christ.

Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.—John v. 39.

(To the Jews,—Jerusalem.)

Had ye believed Moses ye would have believed me, for he wrote of me; but if ye believe not his writings, how shall ye believe my words?—John v. 46.

These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.—Luke xxiv. 14.

(To the two,—near Emmaus.)

These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John xx. 31.

(To the multitude,—Bethany.)

Epitome of.

All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.—Matt. vii. 12.

(Sermon on the Mount,—near Capernaum.)

See also SCRIPTURES, 212.

168. OSTENTATION.

(*Boasting.—Display.—Parade.—Pomp.—Show.—Vainglory.—Vaunting.*)

In fasting, forbidden.

When ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, "They have their reward." But thou, when thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast, but unto thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly.—Matt. vi. 16.

(Sermon on the Mount,—near Capernaum.)

In giving, forbidden.

Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven. Wherefore when thou doest thine alms do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest alms let not thy left hand

know what thy right hand doeth, that thine alms may be in secret; and thy Father who seeth in secret himself shall reward thee openly.—Matt. vi. 1.

In worship, forbidden.

When thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret, shall reward thee openly. But when ye pray use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking. Be not ye, therefore, like unto them, for your Father knoweth what things ye have need of before ye ask him.—Matt. vi. 5.

See also PRIDE, 184.

169. PARABLES.

Why Jesus used them.

I speak to them in parables, because they seeing, see not; and hearing, they hear not, neither do they understand. In them is fulfilled the prophecy of Isaiah, which saith, by hearing, ye shall hear and shall not understand; and seeing, ye shall see, and shall not perceive. For this people's heart is waxed gross, and dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.—Matt. xiii. 13.

(To the disciples,—Lake Galilee.)

170. PARENTS.

Their love to children like God's to us.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke xi. 11.

(To the disciples,—Jerusalem.)

Must love Christ more than children.

He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.—Matt. x. 37.

(To the Twelve,—Galilee.)

171. PEACE.

(*Calmness.—Composure.—Harmony.—Placidity.—Quiet.—Serenity.—Tranquillity.*)

A Gift.

Peace I leave with you. My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.—John xiv. 27.

(To the disciples,—Jerusalem.)

Blessed are the peacemakers, for they shall be called the children of God.—Matt. v. 9.

(Sermon on the Mount,—near Capernaum.)

We should secure.

If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—Matt. v. 23.

We will not always have.

Think not that I am come to send peace on earth. I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.—Matt. x. 34.

(To the twelve,—Galilee.)

172. PERFECTION.

(*Completeness.*)

Comes only at death.

Go ye and tell that fox, "Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.—Luke xiii. 32.

(To the Pharisees,—Perea.)

173. PERJURY.

(*False Swearing.*)

Is amidst depravity.

Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.—Matt. xv. 19.

(To dinner guests,—Capernaum.)

Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.—John viii. 44.

(To the Jews,—Jerusalem.)

174. PERSECUTION.

Promised.

The brother shall deliver up the brother to death, and the father the child, and the children their parents; and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved.—Matt. x. 21.

(To the twelve,—Galilee.)

Of disciples foretold.

They shall lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake; but there shall not a hair of your head perish. In your patience possess ye your souls.—Luke xxi. 12.

(To the disciples,—Mount of Olives.)

Behold I send you forth as sheep in the midst of wolves;

be ye therefore wise as serpents and harmless as doves. But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the spirit of your Father who speaketh in you.—Matt. x. 16.

(To the twelve,—Galilee.)

Disposition under.

Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets who were before you.—Matt. v. 12.

(Sermon on the Mount,—near Capernaum.)

A blessing in it.

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day and leap for joy; for behold your reward is great in heaven; for in the like manner did their fathers unto the prophets.—Luke vi. 22.

Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.—Matt. v. 10.

Ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved.—Matt. x. 22.

(To the twelve,—Galilee.)

Brings the Comforter.

These things have I spoken unto you that ye should not be offended. They shall put you out of the synagogues.

Yea, the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor me. But these things have I told you, that when the time shall come ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me, and none of you asketh me, "Whither goest thou?" But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth. It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you.—John xvi. 1.

(To the disciples,—Jerusalem.)

We are safe even in death.

Fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.—Matt. x. 28.

(To the twelve,—Galilee.)

If Jesus bore we can bear.

If they have called the Master of the house Beelzebub, how much more shall they call them of his household; fear them not, therefore.—Matt. x. 25.

Yet to be avoided.

When they persecute you in one city, flee ye into another.—Matt. x. 23.

175. PERSEVERANCE.

(*Continuance.—Persistence.*)

Of the saints.

There shall arise false Christs and false prophets, and

shall show great signs and wonders; inasmuch, that if it were possible, they shall deceive the very elect. Behold, I have told you before.—Matt. xxiv. 24.

(To the disciples,—Mount of Olives.)

The saints secure.

All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again on the last day. And this is the will of him who sent me, that every one who seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day.—John vi. 37.

(To the multitude,—Capernaum.)

I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father who gave them me is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.—John x. 28.

(Jerusalem.)

Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her.—Luke x. 42.

(To Martha,—Bethany.)

The Lord prays for his own.

Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for

thee that thy faith fail not, and when thou art converted, strengthen thy brethren.—Luke xxii. 31.

(To Peter,—Jerusalem.)

176. PETER.

Christ's charge to him.

Simon, son of Jonas, lovest thou me more than these? * * Feed my lambs. * * Simon, son of Jonas, lovest thou me? * * Feed my sheep.—John xxi. 15.

(To Peter,—Lake Galilee.)

Christ prophesies of his death.

Verily, verily, I say unto thee, when thou wast young thou girdedst thyself and walkedst whither thou wouldest, but when thou shalt be old thou shalt stretch forth thy hands and another shall gird thee and carry thee whither thou wouldest not. * * Follow me. * * If I will that he tarry till I come, what is that to thee? Follow thou me.—John xxi. 18.

177. PITY.

(*Compassion.—Sympathy.*)

Of Jesus for men.

When he saw the multitude, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he to his disciples, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest.—Matt. ix. 36.

(To the disciples,—Galilee.)

I have compassion on the multitude, because they con-

tinue with me now three days, and have nothing to eat; and I will not send them away fasting, lest they faint in the way. How many loaves have ye?—Matt. xv. 32.

(Decapolis.)

They need not depart. Give ye them to eat. * * Bring them hither to me.—Matt. xiv. 16.

(Near Lake Galilee.)

We should exercise like him.

O thou wicked servant! I forgave thee all that debt because thou desiredst me. Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?—Matt. xviii. 31.

(To the disciples,—Capernaum.)

178. PLEASURE.

(*Enjoyment.—Satisfaction.*)

May hinder the gospel.

That which fell among thorns are they, who, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. —Luke viii. 14.

(To the multitude,—Lake Galilee.)

Christ rebuked.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, "Thou fool! this night shall thy soul be required of thee."—Luke xii. 19.

(Galilee.)

May not be much enjoyed in this life.

But Abraham said, "Son, remember that thou, in thy life time, receivedst thy good things, and likewise Lazarus

evil things; but now he is comforted, and thou art tormented.—Luke xvi. 25.

(To the Pharisees,—Perea.)

Warning against.

Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.—Luke xxi. 34.

(To the disciples,—Mount of Olives.)

179. POOR.

(*Destitute.—Indigent.—Needy.—Penury.—Poverty.*)

The Christian must minister to.

Go and show John again the things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them.—Matt. xi. 4.

(To messengers from John,—Capernaum.)

He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.—Luke iii. 11.

(To the multitude,—Lake Galilee.)

Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.—Luke xii. 33.

(Galilee.)

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recom-

pense be made thee. But when thou makest a feast call the poor, the maimed, the lame, the blind, and thou shalt be blest; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.—Luke xiv. 12.

(To dinner guests,—Perea.)

Give alms of such things as ye have; and behold all things are clean unto you.—Luke xi. 41.

(Galilee.)

Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.—Luke xviii. 22.

(To a rich young man,—Perea.)

Christ identified with.

I was a hungered, and ye gave me meat; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.—Matt. xxvi. 35.

(To the disciples,—Mount of Olives.)

Christ was poor.

Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.—Luke ix. 58.

(To a certain questioner,—Lake Galilee.)

The gospel is meant for.

The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor.—Luke iv. 18.

(To the multitude,—Capernaum ?)

The poor here, may be rich hereafter.

There was a certain beggar named Lazarus, who was laid at his gate, full of sores, and desiring to be fed from

the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. * * Abraham said: "Son, remember that thou in thy lifetime receivedst thy good things, likewise Lazarus evil things; but now he is comforted and thou art tormented.—Luke xvi. 20–25.

(To the disciples,—Perea.)

Need not absorb all effort.

Why trouble ye the woman? for she hath wrought a good work upon me; for ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, this that this woman hath done shall be told for a memorial of her.—Matt. xxvi. 10.

(To guests, at Simon's house,—Bethany.)

The poor should contribute proportionately.

Verily I say unto you, that this poor widow hath cast more in than all they who have cast into the treasury; for they all did cast in of their abundance, but she of her want did cast in all that she had, even all her living.—Mark xii. 43.

(To the multitude,—at the Temple.)

In spirit.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.—Matt. v. 3.

(Sermon on the Mount,—near Capernaum.)

180. PRAISE.

(*Applause.—Commendation.—Honor.*)

Belongs to Christ.

I tell you that if these should hold their peace the very stones would cry out.—Luke xix. 40.

(To Pharisees,—triumphal march to Jerusalem.)

181. PRAYER.

The Lord's.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors And lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, forever. Amen. —Matt. vi. 9.

(To the disciples. Sermon on the Mount,—near Capernaum.)

Directions.

When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking. Be not ye, therefore, like unto them; for your Father knoweth what things ye have need of, before ye ask him.—Matt. vi. 6.

Simplicity taught.

The publican, standing afar off, would not lift so much as his eyes unto heaven, but smote upon his breast, saying, "God, be merciful to me a sinner." I tell you this man went down to his house justified rather than the other.—Luke xviii. 13.

(To the disciples,—Perea.)

Promises.

Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.—John xiv. 13.

(To Philip,—Jerusalem.)

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.—John xv. 7.

(To the disciples.)

In that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name he will give it you; hitherto ye have asked nothing in my name. Ask and ye shall receive, that your joy may be full. * * At that day ye shall ask in my name, and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God.—John xvi. 22.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give good things to them that ask him.—Matt. vii. 7.

(Sermon on the Mount,—near Capernaum.)

Faith in.

All things whatsoever ye shall ask in prayer, believing, ye shall receive.—Matt. xxi. 22.

(To the disciples,—near Bethany.)

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible to you.

Howbeit this kind goeth not out but by prayer and fasting.—Matt. xvii. 19.

(To the disciples,—Cæsarea Philippi.)

Answer related to suffering.

What wilt thou? * * * Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? * * Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father.—Matt. xxvi. 40.

(To James and John,—Perea.)

I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. —Mark xi. 24.

(To the disciples,—near Jerusalem.)

Is our strength against temptation.

What, could ye not watch with me one hour? Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.—Matt. xxi. 2.

(To Peter,—at the Jordan.)

Importunity taught.

Which of you shall have a friend, and shall go unto him at midnight, and say unto him: "Friend, lend me three loaves, for a friend in a journey has come unto me, and I have nothing to set before him." And he from within shall answer and say: "Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give unto thee." I say unto thee, though he will not rise

and give unto him because he is his friend, yet because of his importunity he will rise and give unto him as many as he needeth.—Luke xi. 5.

There was in a city, a judge who feared not God, neither regarded man. And there was a widow in that city, and she came unto him, saying: "Avenge me of mine adversary." And he would not for awhile; but afterward, he said within himself, "Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." * * Hear what the unjust judge saith. And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily.—Luke xviii. 1.

(Perea.)

Entire forgiveness necessary.

When ye stand praying, forgive, if ye have aught against any, that your Father also who is in heaven may forgive you your trespasses.—Mark xi. 25.

(Near Jerusalem.)

Of Christ, when dying.

Father, forgive them, for they know not what they do.—Luke xxiii. 44.

(On the cross.)

Father, into thy hands I commend my spirit.—Luke xxiii. 46.

Power of.

Verily, I say unto thee, if two of you shall agree on earth touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where

two or three are gathered together in my name there am I in the midst of them.—Matt. xviii. 19.

(Capernaum.)

172. PREACHING.

Christ's mission.

Let us go into the next town, that I may preach there also; for therefore came I forth.—Mark i. 38.

(To Peter and others,—Galilee.)

I must preach the kingdom of God to other cities also, for therefore am I sent.—Luke iv. 43.

(To the inhabitants,—Galilee.)

The theme of the apostles.

As ye go preach, saying, "The kingdom of heaven is at hand."—Matt. x. 7.

(To the twelve,—Galilee.)

Various results.

Behold a sower went forth to sow, and as he sowed, some seeds fell by the wayside, and the fowls came and devoured them up; some fell among stony places where they had not much earth, and forthwith they sprung up because they had no deepness of earth, and when the sun was up they were scorched, and because they had no root they withered away; and some fell among thorns, and the thorns sprang up and choked them; and other fell into good ground and brought forth fruit, some a hundred fold, some sixty fold, some thirty fold. Who hath ears to hear, let him hear.—Matt. xiii. 3.

(To the disciples,—Lake Galilee.)

Is catching men.

Fear not, from henceforth thou shalt catch men.—Luke v. 10.

(To Peter,—Capernaum.)

Christ's charge to Paul.

Rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me.—Acts xxvi. 16.

(To Saul,—on the way to Damascus.)

183. PREDESTINATION.

(*Foreordination.*)

Unto salvation.

As thou hast given him power over all flesh, that he may give eternal life to as many as thou hast given him.—John xvii. 2.

(Last prayer with the disciples,—Jerusalem.)

Of the elect.

All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.—John vi. 37.

(To the multitude,—Capernaum.)

Except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake whom he hath chosen, he hath shortened the days.—Mark xiii. 20.

(To the disciples,—Mount of Olives.)

Of Christ's death.

Truly, the Son of man goeth as it was determined; but

woe unto that man by whom he is betrayed.—Luke xxii. 22.

(To the twelve,—Jerusalem.)

Case of Judas.

I speak not of you all. I know whom I have chosen, but that the Scripture may be fulfilled, he that eateth bread with me, hath lifted up his heel against me. Now I tell you before it come, that when it is come to pass, ye may believe that I am he.—John xiii. 8.

(Jerusalem.)

Of men to their work.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in my name, he may give it you.—John xv. 16.

184. PRIDE.

(*Arrogance.—Haughtiness.—Self-esteem.—Vanity.*)

Does not become the Christian.

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord.—Matt. x. 24.

(To the twelve,—Galilee.)

In our nature.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man.—Mark vii. 21.

(To dinner guests,—Capernaum.)

Hinders Christ.

And ye will not come to me that ye may have life. I receive not honor from men. But I know you that ye have not the love of God in you. And I am come in my Father's name and ye receive me not. If another will come in his own name, him ye will receive. How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only?—John v. 40.

(To the Jews,—Jerusalem.)

Woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.—Matt. xxiii. 13.

(To Scribes and Pharisees,—Jerusalem.)

Of place, forbidden.

You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you, but whosoever shall be great among you, let him be your minister; and whosoever shall be chief among you, let him be your servant.—Matt. xx. 25.

(To the apostles,—Perea.)

Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren. * * But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted.—Matt. xxiii. 8.

(To the multitude,—Jerusalem.)

Rebuked.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood

and prayed thus with himself: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week. I give tithes of all I possess." And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying: "God be merciful to me, a sinner." I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.—Luke xviii. 10.

(To the disciples,—Perea.)

When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, "Give this man place," and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, "Friend, go up higher." Then shalt thou have worship in the presence of them that sit at meat with thee.—Luke xiv. 8.

(To dinner guests,—Perea.)

Examples.

Beware of the Scribes, who love to go in long clothing, and love salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at the feasts; who devour widows' houses, and for a pretence make long prayers. These shall receive greater damnation.—Mark xii. 38.

(To the disciples,—Jerusalem.)

Its desires are vain.

If any man desire to be first, the same shall be last of all and servant of all.—Mark ix. 35.

(To the twelve,—Capernaum.)

185. PRIVILEGES.

Have responsibilities.

A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, "Behold these three years I come seeking fruit on this fig-tree, and find none. Cut it down; why cumbereth it the ground?" And he answering, said unto him, "Lord, let it alone this year also, till I shall dig about it and dung it; and if it bear fruit, well, and if not, then after that thou shalt cut it down."—Luke xiii. 6.

(To the multitude,—Galilee.)

Unappreciated.

You will surely say unto me this proverb, "Physician, heal thyself." Whatsoever we have heard done in Capernaum, do also in thy country.

Verily, I say unto you, no prophet is accepted in his own country.—Luke iv. 23.

(To a congregation,—Galilee.)

186. PRODIGAL SON.

(*Dissipation.—Extravagance.—Fatherhood of God.—Obstinacy.—Prodigality.—Waywardness.*)

A certain man had two sons, and the younger of them said to his father, "Father, give me the portion of goods that falleth to me;" and he divided unto them his living.

And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land, and he began to be in want. And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks which the swine did eat; and no man gave unto him. And when he came to himself, he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." But the father said to his servants, "Bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat, and be merry. For this my son was dead, and is alive again; he was lost, and is found." And they began to be merry. —Luke xv. 11.

(To the multitude,—Perea.)

187. PROFESSION.

(*Avowal.—Claim.—Declaration.—Pretension.*)

Not every one that saith unto me, "Lord, Lord," shall

enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, "Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?" And then will I profess unto them, "I never knew you; depart from me ye that work iniquity."—Matt. vii. 21.

(Sermon on the Mount,—near Capernaum.)

Vain without the spirit.

Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out and to be trodden under foot of men.—Matt. v. 13.

Warning.

Do not ye after their works, for they say and do not.—Matt. xxiii. 3.

(To the multitude,—Jerusalem.)

See HYPOCRISY, 121; DECEIT, 121.

188. PROMISES.

(*Engagement.—Pledge.*)

Great.

Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.—John xiv. 13.

(To Philip,—Jerusalem.)

Of the spirit.

Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.—Luke xxiv. 49.

(To the apostles,—Jerusalem.)

To believers.

Because I said unto thee: "I saw thee under the fig-tree," believest thou? Thou shalt see greater things than these. Verily, I say unto you, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—John i. 50.

(To Nathaniel,—at the Jordan.)

189. PROPHECY.

(*Predictions.*)

Christ vindicated the old.

An evil and adulterous generation seeketh after a sign, but there shall no sign be given to it but the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.—Matt. xii. 39.

(To the Pharisees,—in Galilee.)

Had ye believed Moses ye would have believed me; for he wrote of me: but if ye believe not his writings, how shall ye believe my words?—John v. 46.

(To the Jews,—Jerusalem.)

Object of.

I have told you before it come to pass, that when it is come to pass, ye might believe.—John xiv. 29.

(To the disciples,—Jerusalem.)

These things have I told you, that when the time shall come ye may remember that I told you of them.—John xvi. 4.

I say unto you that this that is written must yet be accomplished in me: "And he was reckoned among the

transgressors," for the things concerning me have an end. —Luke xxii. 37.

(To the apostles.)

I speak to them in parables, because they seeing, see not; and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith: "By hearing ye shall hear, and shall not understand; and seeing, ye shall see and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and should hear with their ears, and should understand with their heart, and should be converted, and I should heal them."—Matt. xiii. 13.

(To the disciples,—Lake Galilee.)

These are the words which I spake unto you, being yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. * * Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. And ye are witnesses of these things. —Luke xxiv. 44–46.

(To the disciples,—Jerusalem.)

Your father Abraham rejoiced to see my day; and he saw it and was glad.—John viii. 56.

(To the Jews.)

Christ's, on destruction of Jerusalem.

Take heed that no man deceive you, for many shall come in my name, saying: "I am Christ," and shall de-

ceive many. And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass. but the end is not yet; for nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted; and shall kill you; and ye shall be hated of all nations, for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many; and because iniquity shall abound the love of many shall wax cold. But he that shall endure unto the end the same shall be saved.—Matt. xxiv. 4.

(To the disciples,—Mount of Olives.)

The gospel of the kingdom shall be preached in all the world for a witness unto all the nations, and then shall the end come. When ye, therefore, shall see the abomination of desolation, spoken of by Daniel, the prophet, stand in the holy place (whoso readeth let him understand), then let them who are in Judea flee into the mountains; let him who is on the housetop not come down to take anything ont of his house; neither let him that is in the field return back to take his clothes; and woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be. And except those days should be shortened there should no flesh be saved; but for the elect's sake those days shall be shortened. Then if any

man shall say to you, "Lo, here is Christ," or "there," believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that if it were possible, they shall deceive the very elect.—Matt. xxiv. 14.

If thou hadst known, even thou at least in this thy day the things which belong unto thy peace! but now they are hidden from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation.—Luke xix. 42.

Of the temple.

See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down.—Matt xxiv. 2.

(To the disciples,—Mount of Olives.)

Of the Jews.

Wherefore, behold, I send unto you prophets, and wise men, and Scribes; and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood, shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, all these things shall come upon this generation.—Matt. xxiii. 34.

(To Scribes and Pharisees,—Jerusalem.)

Of the end of the world.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—Matt. xxiv. 29.

Fulfilled.

Thou Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.—Matt. xi. 23.

(To the multitude,—Capernaum.)

190. PROSELYTING.

Condemned.

Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.—Matt. xxiii. 15.

(To Scribes and Pharisees,—Jerusalem.)

191. PROVIDENCE.

Special.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. —Matt. x. 29.

(To the twelve,—Galilee.)

Sudden, need not affright us.

Be of good cheer, it is I; be not afraid.—Matt. xiv. 27.

(To Peter,—Lake Galilee.)

192. PUBLIC.

Is fickle.

Whereunto shall I liken this generation? It is like unto children sitting in the market place, and calling unto their fellows, and saying: "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." For John came neither eating nor drinking, and they say, "He hath a devil." The Son of man came eating and drinking, and they say, "Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners!" But wisdom is justified of her children.—Matt. xi. 16.

(To the multitude,—Capernaum.)

193. PUNISHMENT.

(*Chastisement.—Penalty.*)

Of the wicked.

The children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. —Matt. viii. 12.

(When the centurion came to him,—at Capernaum.)

Hopelessness.

He cried and said: "Father Abraham, have mercy on

me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." But Abraham said: "Between us and you is a great gulf fixed, so that they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence."—Luke xvi. 24.

(To the disciples,—Perea.)

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.—Matt. xxiv. 50.

(To the disciples, Mount of Olives.)

These shall go way into everlasting punishment; but the righteous into life eternal.—Matt. xxv. 46.

Where their worm dieth not, and where the fire is not quenched.—Mark ix. 44.

(To the disciples,—Capernaum.)

For not accepting Christ.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned.—John xv. 6.

(Jerusalem.)

Of unfaithfulness.

And another came, saying: "Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow." And he said unto him: "Out of thine own mouth will I judge thee, thou wicked servant. Thou

knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore, then, gavest not thou my money into the bank, that at my coming I might have required mine own with usury?" And he said unto them that stood by: "Take from him the pound, and give it unto him that hath ten pounds, for I say unto you, that unto every one that hath shall be given, and from him that hath not, even that he hath shall be taken away. But those mine enemies who would not that I should reign over them, bring hither and slay them before me."—Luke xix. 20.

(To the disciples,—Jericho.)

Degrees of, taught.

That servant who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.—Luke xii. 47. 48.

194. PURITY.

(*Cleanness.—Holiness.*)

Blessed are the pure in heart, for they shall see God.—Matt. v. 8.

(Sermon on the Mount,—near Capernaum.)

Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.—Matt. x. 16.

(To the apostles,—Galilee.)

Christ prayed for.

I in them, and thou in me, that they may be perfect in one.—John xvii. 23.

(Last prayer with the disciples,—Jerusalem.)

Enjoined.

Be ye therefore perfect, even as your Father in heaven is perfect.—Matt. v. 48.

(Sermon on the Mount,—near Capernaum.)

Christ's aid to.

Every branch that beareth fruit he purgeth it that it may bring forth more fruit.—John xv. 2.

(To his disciples,—Jerusalem.)

Must be genuine.

Cleanse first that which is within the cup and platter, that the outside of them may be clean also.—Matt. xxiii. 26.

(To Scribes and Pharisees,—Jerusalem.)

See UNCLEANNESS, 5.

194½. QUOTATION.

By Paul.

It is more blessed to give than to receive.—Acts xx. 35.

(Time and place unknown.)

195. REBUKE.

(*Censure.—Condemnation.—Reprimand.—Reproach.—Reproof.*)

A duty, but to provoke repentance.

Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him.—Luke xvii. 3.

(To his disciples,—Perea.)

Of Peter, Jesus jealous of his death.

Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men.—Matt. xvi. 23.

(To Peter,—Cæsarea Philippi.)

196. RECOGNITION.

In heaven.

Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.—Matt. viii. 11.

(To the disciples,—Capernaum.)

I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.—Matt. xxvi. 29.

(To the disciples,—Jerusalem.)

In my Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.—John xiv. 2.

(To the disciples,—Jerusalem.)

To-day shalt thou be with me in Paradise.—Luke xxiii. 43.

(To the thief,—on the cross.)

Of Christ, by Mary.

Woman, why weepest thou? Whom seekest thou? * * Mary! * * Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, "I ascend unto my Father, and your Father; and to my God, and your God."—John xx. 15.

(To Mary,—at the tomb.)

See HEAVEN, 116.

197. RELIGION.

(*Piety.—Sanctity.*)

Not all emotional, but well grounded.

He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he no root in himself, but dureth for a while. For when tribulation or persecution ariseth because of the word, by and by he is offended.—Matt. xiii. 20.

(To the disciples,—Galilee.)

Consists not in forms.

Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out, and to be trodden under foot of men.—Matt. v. 13.

(Sermon on the Mount,—near Capernaum.)

198. REMORSE.

(*Anguish.—Compunction.—Contrition.—Penitence.—Regret.—Repentance.*)

There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.—Luke xiii. 28.

(To the multitude,—Perea.)

And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory.—Matt. xxiv. 30.

(To the disciples,—Mount of Olives.)

199. REPENTANCE.

(*Contrition.—Penitence.*)

Commanded.

Repent, for the kingdom of heaven is at hand.—Matt. iv. 17.

(To the multitude,—Capernaum.)

The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.—Mark i. 15.

(To the multitude,—Galilee.)

I came not to call the righteous, but sinners to repentance.—Mark ii. 17.

(To Scribes and Pharisees,—Capernaum.)

Essential to salvation.

Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell ye nay; but except ye repent, ye shall all likewise perish.

Or those eighteen upon whom the tower of Siloam fell and slew them; think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay; but except ye repent, ye shall all likewise perish.—Luke xiii. 2.

(To the multitude,—Galilee.)

It is fearful to neglect.

What think ye? A certain man had two sons; and he came to the first, and said, "Son, go work to-day in my vineyard." He answered and said, "I will not," but afterward he repented and went. And he came to the second, and said likewise; and he answered and said, "I go sir," and went not. Whether of them twain did the will of his father? * * Verily I say unto you, that the publicans and harlots go into the kingdom of God before you, for

John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him. And ye, when ye had seen it, repented not afterward, that ye might believe him.—Matt. xxi. 28.

(To the priests and elders,—Jerusalem.)

Causes joy in heaven.

I say unto you that joy shall be in heaven, over one sinner that repenteth, more than over ninety and nine just persons who need no repentance.—Luke xv. 7.

(To the multitude,—Perea.)

Christ died to open the way.

It behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Luke xxiv. 47.

(To the disciples,—Jerusalem.)

200. RESIGNATION.

(*Patience.*)

Thy will be done on earth as it is done in heaven.—Matt. vi. 10.

(Lord's prayer,—near Capernaum.)

In your patience possess ye your souls.—Luke xxi. 19.

(To the disciples,—Mount of Olives.)

See SUBMISSION, 228.

201. REST.

(*Repose.*)

Found in Christ.

Come unto me all ye that labor, and I will give you rest. Take my yoke upon you, and learn of me; for I

am meek and lowly of heart, and ye shall find rest for your souls; for my yoke is easy and my burden is light.—Matt. xi. 28.

(To the multitude,—Capernaum.)

Enjoined.

Come ye yourselves apart into a desert place and rest awhile.—Mark vi. 31.

(To the disciples,—Capernaum.)

See PEACE, 171.

202. RESURRECTION.

The doctrine foreshadowed.

Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead, but of the living; for all live unto him.—Luke xx. 37.

(To the Sadducees,—Jerusalem.)

Of both the saved and the lost.

Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. * * The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.—John v. 25, 28.

(To the Jews,—Jerusalem.)

Is from Christ.

I am the resurrection and the life, and whosoever liveth and believeth in me shall never die.—John xi. 25.

(To the mourners,—Bethany.)

Affirmed.

This is the Father's will who hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. * * No man can come to me except the Father who hath sent me draw him; and I will raise him up at the last day. * * Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.—John vi. 39, 44, 54.

(To the multitude,—Jerusalem.)

Thy brother shall rise again.—John xi. 23.

(To Martha,—Bethany.)

Christ's foretold.

Destroy this temple, and in three days I will raise it up.—John ii. 19.

(To the Jews,—in the temple.)

A little while and ye shall not see me; and again a little while and ye shall see me, because I go to the Father.—John xvi. 16.

(To the disciples,—Jerusalem.)

The Son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again.—Matt. xvii. 22.

(To the disciples,—in Galilee.)

Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the Chief Priests, and unto the Scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, to mock and to scourge, and to crucify him; and the third day he shall rise again.—Matt. xx. 18.

(To the apostles,—Perea.)

Christ's demonstrated.

Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless but believing.—John xx. 27.

(To Thomas,—Jerusalem.)

Peace be unto you. Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet; that it is I, myself; handle me and see, for a spirit hath not flesh and bones as ye see me have.—Luke xxiv. 36, 38.

(To the disciples,—Jerusalem.)

All hail! * * Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me.—Matt. xxviii. 9.

(To the women,—near the tomb.)

Of Jairus' daughter.

Fear not, believe only, and she shall be made whole.—Luke viii. 50.

(To the household,—Capernaum.)

Give place, for the maid is not dead, but sleepeth.—Matt. ix. 23.

Talitha cumi—I say unto thee, arise.—Mark v. 41.

(To the child.)

Time of rewards.

Thou shalt be recompensed at the resurrection of the just.—Luke xiv. 14.

(To dinner guests,—Perea.)

Condition after.

They who shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry

nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the children of God; being the children of the resurrection.—Luke xx. 35.

(To the Sadducees,—Jerusalem.)

203. REWARD.

(*Compensation.—Recompense.*)

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they who do hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets who were before you.—Matt. v. 3–12.

(Sermon on the Mount,—near Capernaum.)

For Christians.

Verily, I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit in the

throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.—Matt. xix. 28.

(To the disciples,--Perea.)

Ye are they who have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.—Luke xxii. 28.

(To the disciples,—Jerusalem.)

It came to pass that when he was returned, having received the kingdom, then he commanded those servants to be called unto him, to whom he had given his money, that he might know how much every man had gained by trading. Then came the first, saying, "Lord, thy pound hath gained thee ten pounds." And he said unto him, "Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities." And the second one came, saying, "Lord, thy pound hath gained five pounds." And he said likewise to him, "Be thou also over five cities." * * I say unto you, that unto every one that hath, shall be given, and from him that hath not, even that he hath shall be taken away.—Luke xix. 15, 26.

(To the disciples,—Jericho.)

According to works.

The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily, I say unto you, there be

some standing here who shall not taste of death, till they see the Son of man coming in his kingdom.—Matt. xvi. 27.

(To the disciples,—Cæsarea Philippi.)

204. RICHES.

(*Abundance.—Fullness.—Plenty.—Wealth.*)

Woes against.

Woe unto you that are rich, for ye have received your consolation.—Luke vi. 24.

(Sermon on the Mount,—near Capernaum.)

Are far less than salvation.

What is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?—Matt. xvi. 26.

(To the disciples,—Cæsarea Philippi.)

Not a help to piety.

Children, how hard is it for them who trust in riches to enter into the kingdom of God!—Mark x. 24.

(To the disciples,—Perea.)

He that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.—Matt. xiii. 22.

(To the disciples,—Lake Galileo.)

Are not to rule.

No man can serve two masters; for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.—Matt. vi. 24.

(Sermon on the Mount,—near Capernaum.)

Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.—Matt. vi. 19.

Possessors to be strictly judged.

Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. With men this is impossible, but with God all things are possible.—Matt. xix. 23.

(To the disciples,—Perea.)

205. RIGHT.

We can judge.

Why, even of yourselves judge ye not that which is right.—Luke xii. 57.

(To the multitude,—Galilee.)

206. RIGHTEOUSNESS.

(*Godliness.—Holiness.*)

To be first sought.

Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—Matt. vi. 33.

(Sermon on the Mount,—near Capernaum.)

Seeking rewarded.

Blessed are they who hunger and thirst after righteousness, for they shall be filled.—Matt. v. 6.

Accounted to believers.

He that believeth on him is not condemned ; but he that believeth not is condemned already, because he believeth not in the name of the only begotten Son of God.—John iii. 18.

(To Nicodemus,—Jerusalem.)

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—Matt. v. 24.

(To the multitude,—Jerusalem.)

207. SABBATH.

(*Lord's Day.—Sunday.*)

Not a rigorous day.

Have ye not read in the law how that on the Sabbath days the priests in the temple profane the temple, and are blameless? But I say unto you that in this place is one greater than the temple. But if ye had known what this meaneth : " I will have mercy and not sacrifice," ye would not have condemned the guiltless, for the Son of man is Lord even of the Sabbath day.—Matt. xii. 5.

(To the Pharisees,—on the way to Galilee.)

All good to be done on the.

Stand forth. Is it lawful to do good on the Sabbath day, or to do evil? To save life, or to kill?—Mark iii. 3.

(To the Pharisees,—Capernaum.)

What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is

a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.—Matt. xii. 11.

(To the Pharisees,—on the way to Galilee.)

Have ye never read what David did when he had need and was a hungered, he and they that were with him? How he went into the house of God in the days of Abiathar, the high priest, and did eat the shew-bread which is not lawful to eat but for the priests, and gave also to them that were with him?—Mark ii. 25.

(To the Pharisees,—Galilee.)

The Sabbath day was made for man, and not man for the Sabbath.—Mark ii. 27.

Great tenacity wrong.

Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to water? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo! these eighteen years, be loosed from this bond on the Sabbath day?—Luke xiii. 15.

(To the ruler of the synagogue,—Perea.)

Christ's care for.

Pray ye that your flight be not in the winter, neither on the Sabbath day.—Matt. xxiv. 20.

(To the disciples,—Mount of Olives.)

208. SACRIFICE.

Shall be indemnified.

Every one that hath forsaken houses, or brethren, or sisters, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life.—Matt. xix. 29.

(To the disciples,—Perea.)

Are our gain.

If any man will come after me, let him deny himself, and take up his cross and follow me, for whosoever will save his life, shall lose it; and whosoever will lose his life for my sake shall find it.—Matt. xvi. 24.

(To the disciples,—Cæsarea Philippi.)

For Christ.

Follow me, and let the dead bury their dead.—Matt. viii. 21.

(To a disciple,—Capernaum.)

Christ was for us.

I am the good shepherd. The good shepherd giveth his life for the sheep. * * I lay down my life for the sheep.—John x. 11, 15.

(To the multitude,—Jerusalem.)

209. SALVATION.

(*Redemption.—Regeneration.*)

Is in Christ only.

I am the way, the truth, and the life; no man cometh to the Father but by me.—John xiv. 6.

(To the disciples,—Jerusalem.)

Verily, verily, I say unto you, he that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep; to him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger they will not follow, but will flee from

him; for they know not the voice of strangers.—John x. 1.

(To the multitude,—Jerusalem.)

If a man abide not in me he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.—John xv. 6.

(To the disciples)

Believing unto.

He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.—Mark xvi. 16.

(To the eleven,—Bethany.)

All things are delivered unto me of the Father, and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.—Matt. xi. 27.

(To the multitude,—Capernaum.)

A study.

When ye see a cloud rise out of the west, straightway ye say, "There cometh a shower," and so it is. And when ye see the south wind blow, ye say, "There will be heat," and it cometh to pass. Ye hypocrites! ye can discern the face of the sky, and of the earth, but how is it that ye do not discern this time?—Luke xii. 54.

(To the multitude,—Lake Galilee.)

A careful matter.

Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.—Matt. vii. 13.

(Sermon on the Mount,—near Capernaum.)

Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed.—John vi. 26.

(To the multitude,—Capernaum.)

210. SANCTIFICATION.

(*Consecration.*)

Is from Christ.

If the Son therefore shall make you free, ye shall be free indeed.—John viii. 36.

(To the Jews,—Jerusalem.)

We cannot analyze.

So is the kingdom of God as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how.—Mark iv. 26.

(To the multitude,—near Capernaum.)

In God's name.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name these whom thou hast given me, that they may be one as we are.—John xvii. 11.

(Last prayer with the disciples,—Jerusalem.)

Sanctify them through thy truth; thy word is truth. * * And for their sakes I sanctify myself, that they also might be sanctified through the truth.—John xvii. 17, 19.

See RIGHTEOUSNESS, 206.

211. SATAN.

(*Beelzebub.—Devil.*)

Personality and work.

If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I, by Beelzebub, cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the spirit of God, then the kingdom of God is come unto you. Or else how can one enter a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house?—Matt. xii. 27.

(To the Pharisees,—in Galilee.)

He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil.—Matt. xiii. 37.

(To the disciples,—near Capernaum.)

Christ watches to save us from.

Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not.—Luke xxii. 31.

(To Peter,—Jerusalem.)

Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?—Luke xiii. 16.

(To the multitude,—Perea.)

I beheld Satan as lightning fall from heaven.—Luke x. 18.

(To the seventy,—Jerusalem.)

Hereafter I will not talk much with you ; for the prince of this world cometh, and hath nothing in me.—John xiv. 30.

(To the disciples,—Jerusalem.)

Of judgment, because the prince of this world is judged. —John xvi. 11.

(To the disciples,—Jerusalem.)

Ye are of your father, the devil, and the lusts of your father ye will do ; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own ; for he is a liar, and the father of it.—John viii. 44.

(To the Jews,—Jerusalem.)

Then shall he say unto them on the left hand : "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. xxv. 41.

(To the disciples, Mount of Olives.)

A crafty enemy.

The kingdom of heaven is likened unto a man who sowed good seed in his field ; but while men slept his enemy came and sowed tares among the wheat, and went his way.—Matt. xiii. 24.

(To the disciples,—near Capernaum.)

Hinders the word.

When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in the heart. This is he who received seed by the wayside.—Matt. xiii. 19.

(To the disciples,—Lake Galilee.)

Is overcome.

Now is the judgment of this world; now shall the prince of this world be cast out.—John xii. 30.

(To the multitude,—Jerusalem.)

Hold thy peace and come out of him.—Mark i. 25.

(To the demoniac,—Capernaum.)

212. SCRIPTURES.

(*Bible.—Gospel.—Word.*)

Belief commanded.

The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel.—Mark i. 15.

(To the multitude,—Galilee.)

To reject is fearful.

Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you: "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." * *

Thou Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom it would have remained unto this day. But I say unto you, it shall be more tolerable for the land of Sodom in the day of judgment than for you.—Matt. xi. 21, 23.

(To the multitude,—Capernaum.)

Responsibility of hearing.

Whosoever shall not receive you nor hear your words, when ye depart out of that house or city shake off the dust

of your feet. Verily I say unto you: "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for you."—Matt. x. 14.

(To the twelve,—Galilee.)

Satan hinders.

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he who received seed by the wayside.—Matt. xiii. 18.

(To the disciples,—Lake Galilee.)

Requires thoughtfulness.

He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile. For when tribulation or persecution ariseth because of the word, by and by he is offended.—Matt. xiii. 20.

Merits respect.

When ye come into a house, salute it; and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you.—Matt. x. 11.

(To the twelve,—Galilee.)

Importance of.

Blessed are they that hear the word of God, and keep it. —Luke xi. 28.

(To the multitude,—Galilee.)

Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.—John v. 39.

(Jerusalem.)

Do not ye therefore err, because ye know not the Scriptures?—Mark xii. 24.

(To the Sadducees.)

It is written: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. iv. 4.

(To Satan,—at the temptation.)

Way of life.

Sanctify them through thy truth; thy word is truth. * * Neither pray I for these alone, but for them also who shall believe on me through their word.—John xvii. 17 20.

(Last prayer with the disciples,—Jerusalem.)

Should be fruitful.

He that received seed into the good ground, is he that heareth the word and understandeth it; who also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.—Matt. xiii. 23.

(To the multitude,—Capernaum.)

Security in obedience.

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.—Matt. vii. 24.

(Sermon on the Mount,—near Capernaum.)

I know ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.—John viii. 37.

(To the Jews,—Jerusalem.)

Christ referred to.

It is written: "Man shall not live by bread alone, but

by every word that proceedeth out of the mouth of God."

It is written again: "Thou shalt not tempt the Lord thy God."

It is written: "Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. iv. 4, 7, 10.

(To Satan,—at the temptation.)

Seem at times powerless.

Behold a sower went forth to sow, and as he sowed some seeds fell by the wayside, and the fowls came and devoured them up; some fell among stony places, where they had not much earth, and forthwith they sprung up because they had no deepness of earth, and when the sun was up they were scorched, and because they had no root they withered away; and some fell among thorns, and the thorns sprung up and choked them; and other fell into good ground and brought forth fruit, some a hundredfold, some sixty fold, some thirtyfold. Who hath ears to hear, let him hear.—Matt. xiii. 3.

(To the disciples,—Lake Galilee.)

213. SECURITY.

(*Confidence.—Safety.*)

Of the Christian.

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.—Matt. vii. 24.

(Sermon on the Mount,—near Capernaum.)

Is in the way of duty.

Let us go into Judea again. * * Are there not

twelve hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world.—John xi. 9.

(To the disciples,—Bethany.)

I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, who gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.—John x. 28.

(To the Jews,—Jerusalem.)

Amid trial.

When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak, for it is not ye that speak, but the spirit of your Father who speaketh in you.—Matt. x. 19.

(To the twelve,—Galilee.)

214. SELF-DENIAL.

Of Christ.

Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.—Matt. viii. 19.

(To a Scribe,—Capernaum.)

Essential.

If any man will come after me, let him deny himself and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it.—Luke ix. 23.

(To the disciples,—Cæsarea Philippi.)

Follow me. Let the dead bury their dead.—Matt. viii. 21.

(To a disciple,—Capernaum.)

If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me cannot be my disciple.—Luke xiv. 26.

(To the multitude,—Perea.)

Sometimes rigid.

If thy right eye offend thee pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell.—Matt. v. 29.

(Sermon on the Mount,—near Capernaum.)

If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.—Matt. xix. 21.

(To the rich young man,—Perea.)

Is entire consecration.

The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like unto a merchant-man seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it.—Matt. xiii. 44.

(To the multitude,—near Capernaum.)

Shall be rewarded.

Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife,

or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life. —Mark x. 29.

(To the disciples,—Perea.)

A careful matter.

Whosoever doth not bear his cross and come after me, cannot be my disciple. For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, "This man began to build, and was not able to finish." Or what king going to war against another king, sitteth not down first and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand? Or else while the other is a great way off, he sendeth an ambassage and desireth conditions of peace. So likewise whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.—Luke xiv. 27.

(To the Pharisees,—Perea.)

The poor widow.

Of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God; but she of her penury hast cast in all the living that she had.—Luke xxi. 4.

(To the multitude,—Jerusalem.)

215. SELF-EXAMINATION.

Necessary, to worship.

If thou bring thy gift to the altar, and there rememberest

that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—Matt. v. 25.

(Sermon on the Mount,—near Capernaum.)

To be thorough.

If thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.—Matt. v. 29.

216. SELFISHNESS.

(*Self-Love.*)

Forbidden.

You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.—Matt. xx. 25.

(To the apostles,—Perea.)

No good in it.

If ye love them who love you, what thank have ye? for sinners also love those who love them. And if ye do good to them who do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But

love ye your enemies and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and the evil.—Luke vi. 32.

(Sermon on the Mount--near Capernaum.)

217. SELF-RIGHTEOUSNESS.

A failure.

Many will say to me in that day: "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, "I never knew you; depart from me, ye that work iniquity."—Matt. vii. 22.

(Sermon on the Mount,—near Capernaum.)

An abomination to God.

Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.—Luke xvi. 15.

(To the Pharisees,—Perea.)

Warning against.

Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes, Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also, outwardly appear righteous

unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, Scribes, Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, "If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets." Wherefore ye be witnesses unto yourselves that ye are the children of them who killed the prophets.—Matt. xxiii. 29.

(To Scribes and Pharisees,—Jerusalem.)

Verily, I say unto you, "That the publicans and harlots go into the kingdom of God before you." For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward that ye might believe him.—Matt. xxi. 31.

(To the multitude,—Jerusalem.)

Take heed, and beware of the leaven of the Pharisees, and of the Sadducees.—Matt. xvi. 6.

(To the disciples,—Lake Galilee.)

See HYPOCRISY, 121.

218. SENSATIONALISM.

Reproved.

What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out to see? A prophet.—Matt. xi. 7.

(To the multitude,—Capernaum.)

219. SEPARATION.

Of the saved from the lost.

I say unto you that many shall come from the east and

the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.—Matt. viii. 11.

(To the disciples,—Capernaum.)

And these shall go away into everlasting punishment; but the righteous into life eternal.—Matt. xxv. 46.

(To the disciples,—Mount of Olives.)

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.—Matt. xiii. 41.

(To the disciples,—near Capernaum.)

So shall it be at the end of the world; the angels shall come forth and sever the wicked from the just; and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.—Matt. xiii. 19.

There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.—Luke xiii. 28.

(To the multitude,—Perea.)

220. SICKNESS.

(*Disease.—Illness.*)

Related to sin.

Why reason ye these things in your heart? Whether is it easier to say unto the sick of the palsy, "Thy sins be forgiven thee," or to say, "Arise, and take up thy bed and

walk." But that ye may know that the Son of man hath power on earth to forgive sins. * * I say unto thee, arise, and take up thy bed, and go thy way into thine house."—Mark ii. 8.

(To the Scribes and to the palsied,—Capernaum.)

221. SIN.

(*Crime.—Guilt.—Iniquity.—Misdeed.—Transgression.—Wickedness.*)

Is from the heart.

Out of the heart proceed evil thoughts, murders, adulteries, fornications, false witness, blasphemies.—Matt. xv. 19.

(To the disciples,—Capernaum.)

I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart.—Matt. v. 28.

(Sermon on the Mount,—near Capernaum.)

Rules its victims.

Verily, verily, I say unto you, that whosoever committeth sin is the servant of sin.—John viii. 34.

(To the Jews,—Jerusalem.)

Is not believing in Christ.

I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins. —John viii. 24.

(To the Pharisees.)

Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall, it will grind him to powder.—Luke xx. 18.

(To the multitude.)

Some given up in.

I go my way, and ye shall seek me and shall die in your sins; whither I go ye cannot come.—John viii. 21.

(To the Jews.)

Has no excuse.

If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sins.—John xv. 22.

(To the disciples.)

Jesus forgives.

Thy sins are forgiven thee. * * Thy faith hath saved thee. Go in peace.—Luke vii. 48, 50.

(To the woman anointing him,—Capernaum.)

Shall be punished.

But those mine enemies who would not that I should reign over them, bring hither, and slay them before me.—Luke xix. 27.

(To the multitude,—Jericho.)

Shall be judged at the resurrection.

The hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.—John v. 28.

(To the Jews,—Jerusalem.)

Prevalence or necessity no excuse.

Woe unto the world because of offences; for it must needs be that offences come; but woe unto that man by whom the offence cometh.—Matt. xviii. 7.

(To the disciples,—Capernaum.)

To be put away.

Every plant which my heavenly Father hath not planted shall be rooted up.—Matt. xv. 13.

(To dinner guests,—Capernaum.)

Shall be a reckoning for.

They say unto him: "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, who shall render him the fruits in their seasons. —Matt. xxi. 41.

(To the multitude,—Jerusalem.)

Hell awaits.

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.—Matt. xxiv. 50.

(To the disciples,—Mount of Olives.)

These shall go away into everlasting punishment, but the righteous into life eternal.—Matt. xxv. 46.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?—Matt. xxiii. 33.

(To Scribes and Pharisees,—Jerusalem.)

Then will I profess unto them: "I never knew you, depart from me ye that work iniquity."—Matt. vii. 23.

(Sermon on the Mount,—near Capernaum.)

Remorse of.

Then shall they begin to say to the mountains: "Fall on us," and to the hills: "Cover us."—Luke xxiii. 30.

(To the multitude,—Jerusalem.)

Of Judas.

The Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born.—Matt. xxvi. 24.

(To the apostles,—Jerusalem.)

While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept; and none of them is lost but the Son of perdition; that the scriptures might be fulfilled.—John xvii. 12.

(Last prayer with the disciples,—Jerusalem.)

Of injuring the elect.

It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.—Luke xvii. 2.

(To the disciples,—Perea.)

Brings physical ills.

Behold thou art whole; sin no more lest a worse thing come upon thee.—John v. 14.

(To the impotent man,—Jerusalem.)

Why reason these things in your hearts? Whether is it easier to say unto the sick of the palsy, "Thy sins be forgiven thee," or to say: "Arise, take up thy bed and walk?" But that ye may know that the Son of man hath power on earth to forgive sins— * * I say unto thee, arise, take up thy bed, and go thy way into thine house.—Mark ii. 8.

(To the Scribes and palsied,—Capernaum.)

We must not judge harshly.

He that is without sin among you, let him cast the first stone at her.—John viii. 7.

(To Scribes and Pharisees,—Jerusalem.)

222. SORROW.

(*Affliction.—Distress.—Grief.—Sadness.—Trouble.*)

Encouragement.

Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.—John xvi. 33.

(To the disciples,—Jerusalem.)

To turn to joy.

Blessed are ye that weep now; for ye shall laugh.—Luke vi. 21.

(Sermon on the Mount,—near Capernaum.)

Blessed are they that mourn, for they shall be comforted.—Matt. v. 4.

Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And now therefore ye have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.—John xvi. 20.

(To the disciples,—Jerusalem.)

See AFFLICTION, 6; MOURNERS, 158.

223. SOUL.

(*Spirit.*)

Priceless.

What is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?—Matt. xvi 16.

(To the disciples,—Cæsarea Philippi.)

May be lost.

Fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.—Matt. x. 28.

(To the twelve,—Galilee.)

224. SOVEREIGNTY.

(*Dominion.—Supremacy.*)

I tell you of a truth many widows were in Israel, in the days of Elijah, the prophet, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, save unto Serepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha, the prophet, and none of them was cleansed save Naaman, the Syrian.—Luke iv. 25.

(To a congregation,—Galilee.)

225. SPIRIT.

Of God directs us.

When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the

spirit of your Father who speaketh in you.—Matt. x. 19.

(To the twelve,—Galilee.)

Evil, Jesus addressed personally.

I charge thee that thou come out of him, and enter no more into him.—Mark ix. 25.

(To a deaf and dumb spirit,—near Cæsarea Philippi.)

Hold thy peace and come out of him.—Mark i. 25.

(To a demoniac,—Capernaum.)

See HOLY SPIRIT, 118; SOUL, 223.

226. SPIRITUALITY.

Blessed are they who do hunger and thirst after righteousness, for they shall be filled.—Matt. v. 6.

(Sermon on the Mount,—near Capernaum.)

227. STRIFE.

(*Contention.—Discord.—Quarreling.*

Hurtful.

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.—Matt. xii. 25.

(To the Pharisees,—Galilee.)

Forbidden.

I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.—Matt. v. 39.

(Sermon on the Mount,—near Capernaum.)

How to deal with.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican.—Matt. xviii. 15.

(To the disciples,—Capernaum.)

228. SUBMISSION.

(*Compliance.—Yielding.*)

Of Christ complete.

O, my Father, if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt. * * O, my Father, if this cup may not pass away from me except I drink it, thy will be done.—Matt. xxvi. 39, 42.

(Alone,—in the garden.)

See OBEDIENCE, 164; RESIGNATION, 200.

229. SUFFERING.

(*Agony.—Anguish.—Endurance.—Pain.—Parg.*)

Christ's foretold.

Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles, to mock and to scourge, and to crucify him; and the third day he shall rise again.—Matt. xx. 18.

(To the apostles,—Perea.)

I have a baptism to be baptized with; and how am I straitened until it be accomplished!—Luke xii. 50.

(To the disciples,—Galilee.)

Precedes glory.

Ought not Christ to have suffered these things, and to enter into his glory?—Luke xxiv. 26.

(To the two,—near Emmaus.)

See AGONY, 7.

230. SWEARING.

(*Profanity.*)

Ye have heard that it hath been said by them of old time: "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head; because thou canst not make one hair white or black; but let your communications be: "Yea, yea; nay, nay;" for whatsoever is more than these cometh of evil.—Matt. v. 33.

(Sermon on the Mount,—near Capernaum.)

See OATHS, 163.

231. TAXES.

(*Revenue.—Tribute.*)

What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute, of their own children, or of strangers? * * Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea and cast an hook, and take up the fish that first cometh

up; and when thou hast opened his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.—Matt. xvii. 25.

(To Peter,—Capernaum.)

Why tempt ye me, ye hypocrites? Show me the tribute money. * * Whose is this image and superscription? * * Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.—Matt. xxii. 18.

(To Pharisees and Herodians,—Jerusalem.)

232. TEACHING.

(*Instruction.*)

Must be properly applied.

All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, who are so born from their mother's womb; and there are some eunuchs who were made eunuchs of men; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.—Matt. xix. 11.

(To his disciples,—Perea.)

Of false.

Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.—Matt. v. 19.

(Sermon on the Mount,—near Capernaum.)

Every plant which my Father in heaven hath not planted, shall be rooted up. Let them alone; they be blind

leaders of the blind, and if the blind lead the blind, both shall fall into the ditch.—Matt. xv. 13.

(To the disciples,—Capernaum.)

233. TEMPER.

(*Character.—Disposition.—Mood.*)

I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the judgment, and whosoever shall say unto his brother, "Raca," shall be in danger of the council; but whosoever shall say, "Thou fool," shall be in danger of hell fire.—Matt. v. 22.

(Sermon on the Mount,—near Capernaum.)

See AFFLICTION, 6; ANGER, 9; DIFFICULTIES, 63.

234. TEMPLE.

(*House of God.*)

Sacred.

Take these things hence; make not my Father's house a house of merchandise.—John ii. 16.

(To the traders in the temple,—Jerusalem.)

Christ greater.

I say unto you that in this place is one greater than the temple.—Matt. xii. 6.

(To the disciples,—on the way to Galilee.)

235. TEMPTATION.

(*Allurement.*)

Jesus in.

It is written: "Thou shalt not tempt the Lord thy God."—Matt. iv. 7.

(To Satan,—in the temptation.)

Get thee hence, Satan, for it is written: "Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. iv. 10.

Prayer is the power against.

Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.—Matt. xxvi. 41.

(To Peter,—in the Garden.)

Lead us not into temptation, but deliver us from evil.—Matt. vi. 13.

(Lord's Prayer. Sermon on the Mount,—near Capernaum.)

Hinders the gospel.

The seed is the word of God. * * They on the rock are they who, when they hear, receive the word with joy; and these have no root, who for awhile believe, and in time of temptation fall away.—Luke viii. 13.

(To his disciples,—Lake Galilee.)

Promise to resistance.

Ye are they who have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.—Luke xxii. 28.

(To the twelve,—Jerusalem.)

236. TENDERNESS.

Of Christ, toward the sick and sinful.

Son, thy sins be forgiven thee.—Mark ii. 5.

(To the palsied,—Capernaum.)

Woman, where are those, thine accusers? Hath no man

condemned thee? * * Neither do I condemn thee; go and sin no more.—John viii. 10.

(To the adulterous woman,—Jerusalem.)

Of Christ seeking souls.

Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart; and ye shall find rest for your souls. For my yoke is easy and my burden is light.—Matt. xi. 28.

(To the multitude,—Capernaum.)

See BENEVOLENCE, 22; KINDNESS, 139; PITY, 196.

237. TEST.

(*Proof.*)

Of discipleship.

He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. * * If a man love me, he will keep my words. * * He that loveth me not, keepeth not my sayings.—John xiv. 21, 23, 24.

(To the disciples,—Jerusalem.)

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John xv. 8.

Of salvation.

I said therefore, unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins. —John viii. 24.

(To the Jews,—Jerusalem.)

238. THANKFULNESS.

(*Gratitude.*)

Enjoined.

Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee.—Mark v. 19.

(To the healed demoniac,—Gadara.)

239. THOUGHTS.

(*Opinions.*)

Jesus knows.

Wherefore think ye evil in your hearts?—Matt. ix. 3.

(To the Scribes,—Capernaum.

Why are ye troubled? And why do thoughts arise in your hearts?—Luke xxiv. 38.

(To ten apostles,—Jerusalem.)

Conditioned on the state of the heart.

Out of the heart proceed evil thoughts.—Matt. xv. 19.

(To the Pharisees,—Capernaum.)

240. TRANSFIGURATION.

Death of Christ the theme at.

Arise, and be not afraid. Tell the vision to no man until the Son of man be risen again from the dead. Elias shall truly first come and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of man suffer of them.—Matt. xvii. 7, 9, 11.

(To the three,—at the Transfiguration.)

241. TRIAL.

Jesus our example.

It is enough for the disciple that he be as his Master, and the servant as his Lord.—Matt. x. 25.

(To the twelve,—Galilee.)

With firm submission.

Now is my soul troubled, and what shall I say? Father, save me from this hour! but for this cause came I unto this hour. Father, glorify thy name.—John xii. 27.

(To certain Greeks,—Jerusalem.)

Christ hears.

What will ye that I shall do unto you?—Matt. xx. 32.

(To blind men,—near Jericho.)

There is glory in.

Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself; and shall straightway glorify him.—John xiii. 31.

(To the eleven,—at his betrayal.)

Of his disciples foretold.

Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.—John xvi. 20.

(To the disciples,—Jerusalem.)

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation;

but be of good cheer; I have overcome the world.—John xvi. 32.

(To the disciples,—Jerusalem.)

See AFFLICTION, 12; SORROW, 222.

242. TRUTH.

Christ's kingdom is.

Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.—John xviii. 37.

(To Pilate,—Jerusalem.)

Shall prevail.

There is nothing covered that shall not be revealed, and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.—Matt. x. 26.

(To the twelve,—Galilee.)

Should commend itself to all.

Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?—John viii. 47.

(To the Jews,—Jerusalem.)

God's word leads to.

If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free.—John viii. 31.

Jesus is, unto salvation.

I am the way, the truth, and the life: no man cometh unto the Father but by me.—John xiv. 6.

(To Thomas,—Jerusalem.)

243. UNBELIEF.

(*Disbelief.*)

Is not receiving Christ.

Ye have not his word abiding in you; for whom he hath sent, him ye believe not.—John v. 38.

(To the multitude,—Jerusalem.)

Jesus did all to convince.

Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing.—John xx. 27.

(To Thomas,—Jerusalem.)

To be judged.

If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.—John xii. 47.

(To the Jews,—Jerusalem.)

Satan controls.

The seed is the word of God. Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved.—Luke viii. 11.

(To Pharisees and Sadducees,—near Magdala.)

Is fatal.

I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins. —John viii. 24.

(To the Jews,—Jerusalem.)

He that believeth on him is not condemned; but he that believeth not is condemned already, because he believeth not in the name of the only begotten Son of God.—John iii. 18.

(To Nicodemus,—Jerusalem.)

In the Old Testament is fatal.

Had ye believed Moses, ye would have believed me, for he wrote of me; but if ye believe not his writings, how shall ye believe my words?—John v. 46.

(To the multitude,—Jerusalem.)

Christ cannot receive.

I told you and ye believed not; the works that I do in my Father's name, they bear witness of me, but ye believe not because ye are not of my sheep, as I said unto you.—John x. 25.

(To the Jews,—Jerusalem.)

Is destruction.

He that believeth and is baptized shall be saved, but he that believeth not shall be damned.—Mark xvi. 16.

(To the apostles,—Jerusalem.)

The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.—Luke xii. 46.

(To the multitude,—Galilee.)

Verily, I say unto you, that the publicans and harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye when ye had seen it, repented not afterwards, that ye might believe him.—Matt. xxi. 31.

(Jerusalem.)

Is hard to convince.

Therefore speak I to them in parables; because they seeing, see not; and hearing, they hear not, neither do they understand.—Matt. xiii. 13.

(Sermon on the Mount,—near Capernaum.)

Except ye see signs and wonders, ye will not believe.—John iv. 48.

(To the nobleman, Cana.)

Discouraged even Christ.

O faithless and perverse generation, how long shall I be with you? How long shall I suffer you?—Matt. xvii. 17.

(To the disciples,—Cæsarea Philippi.)

Christ rebuked.

O fools, and slow of heart to believe all that the prophets have spoken!—Luke xxiv. 25.

(To the two,—on the way to Emmaus.)

Pride leads to.

How can ye believe, who receive honor one of another, and seek not the honor that comes from God only?—John v. 44.

(To the multitude,—Jerusalem.)

244. UNCHARITABLENESS.

(*Censoriousness.*)

Blame.

Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother: "Let me pull out the mote out of thine

eye," and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.—Matt. vii. 1.

(Sermon on the Mount,—near Capernaum.)

Judge not according to the appearance, but judge righteous judgment.—John vii. 24.

(To the multitude,—Jerusalem.)

See FAULT-FINDING, 95.

245. UNFRUITFULNESS.

Severely judged.

A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon and found none. Then said he unto the dresser of his vineyard: "Behold, these three years I come seeking fruit upon this fig tree, and find none; cut it down; why cumbereth it the ground?" And he answering, said unto him: "Lord, let it alone this year, also, till I shall dig about it and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down."—Luke xiii. 6.

(To the multitude,—Galilee.)

Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.—Matt. xiii. 12.

(To the multitude,—near Capernaum.)

Therefore, I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.—Matt. xxi. 43.

(Jerusalem.)

Unto every one that hath shall be given, and he shall

have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.—Matt. xxv. 29.

(To the disciples,—Mount of Olives.)

Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit.—John xv. 2.

(Jerusalem.)

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John xv. 8.

246. UNITY.

(*Concord.—Oneness.—Union.*)

With God.

It is not ye that speak, but the Spirit of your Father who speaketh in you.—Matt. x. 19.

(To the twelve,—Galilee.)

Of Christians.

Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.—John xvii. 20.

(Last prayer with the apostles,—Jerusalem.)

Essential to success.

Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand.—Matt. xii. 25.

(To the Pharisees,—in Galilee.)

See APPEARANCE, 11.

247. UNREGENERATE.

Foolish and unsafe.

Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it.—Matt. vii. 26.

(Sermon on the Mount,—near Capernaum.)

Jesus ever calls to them.

About the eleventh hour he went out and found others standing idle, and saith unto them: "Why stand ye here all the day idle?" They say unto him: "Because no man hath hired us." He saith unto them: "Go ye also into the vineyard, and whatsoever is right, that shall ye receive."—Matt. xx. 6.

(To the disciples,—Perea.)

See WICKED, 253.

248. UPRIGHTNESS.

(*Honesty.—Integrity.—Rectitude.*)

Most highly esteemed.

Thou art not far from the kingdom of God.—Mark xii. 34.

(To the worthy young man,—Jerusalem.)

Go ye and learn what that meaneth: "I will have mercy and not sacrifice;" for I am not come to call the righteous, but sinners to repentance.—Matt. ix. 13.

(To Matthew's dinner guests,—Capernaum.)

The most upright should repent.

Verily, I say unto you, that the publicans and harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not, but the publicans and harlots believed him; and ye, when ye had seen it, repented not afterwards that ye might believe him.—Matt. xxi. 31.

(To chief-priests and elders,—Jerusalem.)

249. VACATION.

Jesus enjoined rest and change.

Come ye yourselves apart, into a desert place, and rest awhile.—Mark vi. 31.

(To the disciples,—near Capernaum.)

250. WATCHFULNESS.

(*Vigilance,—Watching.*)

In the gospel.

If any man hath ears to hear, let him hear. Take heed what ye hear. With what measure ye mete it shall be measured to you; and unto you that hear shall more be given.—Mark iv. 23.

(To the multitude,—near Capernaum.)

For Christ's coming.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding; that when he com-

eth and knocketh they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh in an hour when ye think not.—Luke xii. 35.

(To the disciples,—Galilee.)

Against sin.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.—Luke xxi. 34.

(Mount of Olives.)

Against covetousness.

Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth.—Luke xii. 15.

(To the multitude,—Galilee.)

Against deception.

Take heed that ye be not deceived, for many shall come

in my name, saying: "I am Christ;" and the time draweth near; go ye not therefore after them.—Luke xxi. 8.

(To the disciples,—Mount of Olives.)

Against self-deception.

Take heed, therefore, that the light which is in thee be not darkness. If thy whole body be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.—Luke xi. 35.

(To Scribes and Pharisees,—Galilee.)

Against hypocrites.

Beware of false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?—Matt. vii. 15.

(Sermon on the Mount,—near Capernaum.)

For the end of the world.

Watch ye, therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping; and what I say unto you, I say unto all, watch.—Mark xiii. 35.

Watch ye, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. xxv. 13.

(To the disciples,—Mount of Olives.)

251. WEARINESS.

(*Fatigue.*)

Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye

shall find rest unto your souls. For my yoke is easy and my burden is light.—Matt. xi. 28.

(To the multitude,—Capernaum.)

See REST, 201; VACATION, 249.

252. WELCOME.

To the redeemed.

Then shall the king say unto them on his right hand: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xxv. 34.

(To the disciples,—Mount of Olives.)

His Lord said unto him: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.—Matt. xxv. 21.

253. WICKED.

(*Guilty.—Immoral.—Profligate.—Sinners.—Ungodly.—Unrighteous.—Vicious.*)

Jesus mingled with.

I am not come to call the righteous, but sinners to repentance.—Matt. ix. 10.

(To Matthew's dinner guests,—Capernaum.)

The Son of man is come to seek and to save that which is lost.—Luke xix. 10.

(To the multitude,—Jericho.)

Seeks diligently.

What woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it. And when she hath found

it, she calleth her friends and her neighbors together, saying: "Rejoice with me; for I have found the piece which I had lost." Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—Luke xv. 8.

(To the multitude,—Perea.)

Altogether separate from Christ.

Ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which ye have seen with your father. * * Ye are of your father the devil, and the lusts of your father ye will do.—John viii. 38, 44.

(To the Jews,—Jerusalem.)

Belong to Satan.

The field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one.—Matt. xiii. 38.

(To the multitude,—near Capernaum.)

Every plant which my heavenly Father hath not planted, shall be rooted up.—Matt. xv. 13.

(To the disciples,—Capernaum.)

Shall be cut off.

The harvest is the end of the world; and the reapers are the angels; as therefore the tares are gathered together and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. —Matt. xiii. 39.

(Sermon on the Mount,—near Capernaum.)

See EVIL, 79.

254. WISDOM.

(*Prudence.*)

What is.

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock.—Matt. vii. 24.

(Sermon on the Mount,—near Capernaum.)

The wise took oil in their vessels with their lamps.—Matt. xxv. 4.

(To the disciples,—Mount of Olives.)

Wisdom is justified of her children.—Luke vii. 35.

(To the Jews,—Jerusalem.)

In doctrine.

If any man will do his will he shall know of the doctrine, whether it be of God.—John vii. 17.

Worldly.

The Lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light.—Luke xvi. 8.

(To the disciples,--Perea.)

Promised.

Ye shall know the truth, and the truth shall make you free.—John viii. 32.

(To the Jews,—Jerusalem.)

See KNOWLEDGE, 143.

255. WORDS.

God's precious.

It is written that man shall not live by bread alone, but by every word of God.—Luke iv. 4.

(To Satan,—at the temptation.)

The words that I speak unto you, they are spirit and they are life.—John vi. 63.

(To the disciples,—Capernaum.)

Sure.

Heaven and earth shall pass away, but my words shall not pass away.—Matt. xiii. 31.

(To the disciples,—Mount of Olives.)

Effect.

Blessed are they that hear the word of God and keep it. —Luke xi. 28.

(To a woman,—Galilee.)

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John viii. 31.

(To the Jews,—Jerusalem.)

We shall be judged by.

I say unto you that ever idle word that men shall speak, they shall give account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matt. xii. 36.

(To the Pharisees,—Galilee.)

Whosoever shall not receive you nor hear your words; when ye depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.—Matt. x. 14.

(To the twelve,—Galilee.)

See SCRIPTURES, 212.

256. WORKS.

(*Labor.—Toil.*)

Of Christ now.

In my Father's house there are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.—John xiv. 2.

(To the disciples,—Jerusalem.)

Of Christ on earth.

Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.—John xviii. 37.

(To Pilate,—at the trial,—Jerusalem.)

Of Christ attest his claim.

Go, and show John again, these things which ye do hear and see; the blind receive their sight; the lepers are cleansed; and the deaf hear; the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me.—Matt. xi. 4.

(To John's messenger,—Capernaum.)

Men to co-work with Christ.

Fill the waterpots with water. * * Draw out now, and bear unto the governor of the feast.—John ii. 7.

(To servants,—Cana.)

Christian effort not to be wasted.

Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you.—Matt. vii. 6.

(Sermon on the Mount,—near Capernaum.)

Christ prepares us for.

Come ye after me, and I will make you to become fishers of men.—Mark i. 17.

(To Peter and Andrew,—Galilee.)

For souls, above earthly satisfaction.

I have meat to eat that ye know not of. * * My meat is to do the will of him that sent me, and to finish his work. Say not ye: "There are yet four months, and then cometh the harvest." Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true: "One soweth and another reapeth." I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors.—John iv. 32.

(To the disciples,—Shechem.)

Good works are accepted of Christ.

Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always; for in that she hath poured this ointment on my body, she did it for my burial. Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, this, that this woman hath done, shall be told as a memorial of her.—Matt. xxvi. 10.

(To Simon's guests,—Bethany.)

Done to Christ's followers, are done to him.

The king shall answer and say unto them, "Verily, I say unto you, inasmuch as ye have done it unto the least

of these, my brethren, ye have done it unto me."—Matt. xxv. 40.

(To the disciples, Mount of Olives.)

The Christian harvest.

The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.—Matt. ix. 37.

(To the twelve,—Galilee.)

To be judged.

Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. —Matt. v. 16.

(Sermon on the Mount,—near Capernaum.)

Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matt. v. 20.

Do not gain salvation.

When ye have done all those things which were commanded you, say, "We are unprofitable servants; we have done that which was our duty to do."—Luke xvii. 10.

(To the disciples,—Perea.)

257. WORLD.

Not to be avoided.

They that be whole need not a physician, but they that be sick.—Matt. ix. 10.

(To Matthew's guests,—Capernaum.)

Blessed are the meek, for they shall inherit the earth.—Matt. v. 5.

(Sermon on the Mount,—near Capernaum.)

Knows not Christ.

O, righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.—John xvii. 25.

(Last prayer with the disciples,—Jerusalem.)

Shall be hateful to the Christian.

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—John xv. 18.

(To the disciples,—Jerusalem.)

The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil.—John vii. 7.

(To the disciples,—near Lake Galilee.)

Shall pass away.

Verily, I say unto you, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. v. 18.

(Sermon on the Mount,—near Capernaum.)

The end of.

He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are burned in the fire, so shall it be at the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them who do iniquity; and shall cast them

into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.—Matt. xiii. 37.

(To the disciples,—Capernaum.)

No forgiveness after.

Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come.—Matt. xii. 32.

(To the Pharisees,—Galilee.)

258. WORLDLINESS.

Hinders the gospel.

That which fell among thorns are they, who, when they have heard, go forth and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. —Luke viii. 14.

(To the multitude,—near Capernaum.)

How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?—John v. 44.

(To the multitude,—Jerusalem.)

Life less than Christ.

He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.—Matt. x. 39.

(To the disciples,—Galilee.)

God judges.

Son, remember that thou in thy life time, receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.—Luke xvi. 25.

(To the Pharisees,—Perea.)

I will say to my soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God said unto him, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?"—Luke xii. 19.

(To the multitude,—Galilee.)

Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets.—Luke vi. 25.

(Sermon on the Mount,—near Capernaum.)

Warning against.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.—Luke xxi. 34.

(To the disciples,—Mount of Olives.)

I say unto you, take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?—Matt. vi. 25.

(Sermon on the Mount,—near Capernaum.)

See COVETOUSNESS, 17.

259. WORSHIP.

(*Adoration.—Reverence.—Veneration.*)

Only God.

It is written: "Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. iv. 10.

(To Satan,—in the temptation.)

Christ's zeal for the temple.

It is written: "My house shall be called the house of prayer," but ye have made it a den of thieves.—Matt. xxi. 13

(To the Jews,—in the temple.)

Not confined to place.

Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what. We know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth.—John iv. 21.

(To the woman of Samaria,—Shechem.)

Not to be made secular.

Take these things hence: make not my Father's house a house of merchandise.—John ii. 16.

(To the Jews,—in the Temple,—Jerusalem.)

Of Christ.

If any man serve me let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honor.—John xii. 26.

(To certain Greeks,—Jerusalem.)

All power is given unto me in heaven and in earth.—Matt. xxviii. 18.

(To the five hundred,—Galilee.)

Must be with entire good will to all.

If thou bring thy gift to the altar, and there remember-est that thy brother hath aught against thee, leave there

thy gift and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—Matt. v. 23.

(Sermon on the Mount,—near Capernaum.)

260. WRATH.

(*Indignation.*)

God's.

When the king heard thereof he was wroth, and he sent forth his armies, and destroyed those murderers, and burned up their city.—Matt. xxii. 7.

(To chief priests and elders,—Jerusalem.)

261. YEARNING.

Of Christ over Jerusalem.

O, Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that were sent unto thee, how often would I have gathered thy children as a hen gathereth her chickens under her wings, and ye would not.—Matt. xxiii. 37.

(In soliloquy,—near Jerusalem.)

For his followers.

I pray for them; I pray not for the world, but for them whom thou hast given me; for they are thine.—John xvii. 9.

(Last prayer with the disciples,—Jerusalem.)

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.—John xvii. 15.

That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.—John xvii. 21.

Father, I will that they also, whom thou hast given me,

be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O, righteous Father, the world hath not known thee; but I have known thee; and these have known that thou hast sent me.—John xvii. 24.

262. YOUNG CONVERTS.

Must not be judged as those older.

No man putteth a piece of new cloth into an old garment; for that which is put in to fill it up taketh away from the garment, and the rent is made worse. Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out and the bottles perish; but they put new wine into new bottles, and both are preserved.—Matt. ix. 16.

(To Matthew's dinner guests,—Capernaum.)

The first words of Jesus.

How is it that ye sought me? Wist ye not that I must be about my Father's business?—Luke ii. 49.

The last words of Jesus.

Lo I am with you alway, even unto the end of the world. —Matt. xxviii. 20.

LIST OF PERSONS

To whom utterances were made, and the number addressed to each. The repetitions which appear in the book, from the mention of the same matter under several different headings, affect the numbering in this list.

Adulterous woman	2	John Baptist	6
Andrew and Peter	6	Judas	2
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Deaf man	1	Mary	8
Deaf and dumb	1	Mary Magdalene	1
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Greeks	6	Parents	1
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Herodians	1	Peter and Andrew	6
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Impotent man	2	Pharisees and Sadducees	1
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Jairus' household	2	Pilate	5
Jerusalem	3	Priests and Elders	9
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John and James	3		

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Sadducees	9	Two blind men	7
Satan	6	Two disciples	6
Saul	7	Unclean spirit	1
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Scribes, The	2	Widow	1
Scribes and Pharisees.	27	Withered hand, One with.	1
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Seventy, The	3	Woman anointing Him	1
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Synagogue Congregation	3	Woman, Infirm	1
Syrophœnician Woman.	3	Woman of Samaria	8
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Thomas	4	Women	3
Three, The	2	Worthy young man	1
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LIST OF PLACES

Where the utterances were made, and their number at each place. The repetitions which appear in the book, from the mention of the same matter under different headings, affect the numbering in this list.

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Galilee	140	Wilderness	5
Perea	107	Decapolis	5
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Shechem	8	Bethsaida	1
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